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ITS HISTORY AND SPIRIT.

CARMEL:

ITS HISTORY AND SPIRIT.

COMPILED FROM APPROVED SOURCES

BY

DISCALCED CARMELITES

OF BOSTON.

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AUTHOR'S DECLARATION.

In conformity with the Degree of Pope Urban VIII., we declare that the terms miracle, revelation, apparition and other similar expressions used in this book, have, in our mind, no other than a purely historical value, and that we submit, unreservedly, the entire contents of this book to the judgment of the Apostolic See.

TO THE BENEFACTORS,
CLERGY AND LAITY,
BY WHOSE ZEAL AND DEVOTED CHARITY THE FIRST
MOUNT CARMEL IN NEW ENGLAND
HAS BEEN ERECTED,
THIS LITTLE VOLUME IS DEDICATED
WITH THE GRATITUDE AND AFFECTION OF
THE DISCALCED CARMELITES.

PREFACE.

Much interest has been expressed in regard to the New Carmelite Monastery erected in Boston, and many questions have been asked as to the history and meaning of Carmel.

The American character is eminently practical, and New Englanders especially, want to know the meaning of what they see.

The first Carmelite Monastery in New England and the fourth in the United States has risen in their midst, and naturally they want to know whence it has come and what is its mission.

This little work has been compiled to answer these questions, and it is hoped that the answers may be satisfactory to all who are interested.

The most approved writers have been consulted for the history, R. P. Brocard de S. Thérèse, R. P. Alexis, Louis de S. Joseph, Rev. C. W. Currier, author of "Carmel in America," and others.

The chapter on the Spirit has been drawn from the *Exhortations Monastiques*, by R. P. Etienne, the works of Fr. Thomas of Jesus, and of St. Teresa. "Lives" of venerated Carmelites and "Les Chroniques du Carmel," have helped to furnish material.

The desire is to make Carmel known and loved, and hoping for the accomplishment of this, with the blessing of God, the Carmelites offer this little volume to their friends as a Souvenir of the Opening Day.

Monastery of Mount Carmel, Boston,
Feast of the Holy Name of Mary,
September 12, 1897.

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SAINTS OF MOUNT CARMEL.

CHAPTER I.

MOUNT CARMEL.

MOUNT CARMEL is a chain of mountains about fifteen miles long, running across Palestine, situated between Tyre and Cæsarea and separated from Ptolemy only by a gulf. At the division of the Ten Tribes it was apportioned to Aser, who made his abode on the North; to Zabulon, who took possession of the Eastern shore; and to Issacher, who pitched his tents about midway between.

The mountain begins towards the northwest by a bold promontory, jutting out into the Mediterranean and rising abruptly nearly six hundred feet above the sea, then stretching towards the southeast it gradually reaches a height of seventeen hundred feet. On the northeast is the Town of Acre, with the Bay of Acre ten miles distant; further on towards the South, is the rich plain of Esdralon with the ever winding river Cison, on whose shores Deborah sang her song of victory, and whose waters ran crimson with the blood of the false Prophets of Baal. The promontory overlooking the sea, is the most sacred part of the mountain and is an ideal solitude, it was there Elias had his principal dwelling place, there he foresaw the Virgin under the form of a little cloud and there he drew down

fire from Heaven. The mountain is of great natural beauty, and the traveller from Europe, approaching the Holy Land, beholds with wonder and admiration its lofty summit rising out of the waves, crowned with majestic oaks and pines: a summit of such graceful form and verdant beauty, that in the Canticles the head of the Bride is likened to it, "thy head is as Carmel." Gradually a lovely panorama unfolds, the sides of the mountain appear, covered with fruit trees and smiling villages; olive and orange trees cast their shadows upon the limped waters, issuing from the base of the mountain, and the whole scene is one of surpassing loveliness, never to be forgotten by one who has felt the charm of its sacred beauty.

The word Carmel has various significations. It is mystically interpreted as: "the Circumcision of the Lamb," which meaning typifies the spirit of sacrifice characteristic of its children. The general meaning of the Hebrew word is: a "garden, a beautiful hill, a choice orchard, a highly cultivated ground." In particular and as a proper name, Mt. Carmel means, not only "a garden on the Mount," but "the garden Mount," according to Otto Van Richter, who further says, "There is no mountain in or around Palestine, that retains its beauty as Carmel does; its groves are few, but they are luxuriant, no crags there, nor precipices nor rocks for wild goats"; and M. Van de Velde, a Belgian traveller of note, writes, "I have not found in Galilee nor along the coast, nor in the plain, any flower that I did not find on Carmel." Pope sang of it:

"Carmel! thy flowery top perfumes the skies."

So much for the natural beauty, which is but a dim shadow of the spiritual beauty and fertility of this most

blessed mountain, the cradle of the Order of Carmel, which from 900 years before the Christian era until the present day, has been the home of Contemplation and the resting place of the Most High, whose delight is to be with the childrén of men.

Carmel is often spoken of in the Holy Scriptures, and is especially celebrated as having been the dwelling place of the Prophet Elias, whose mighty deeds occupy so large a portion of the Sacred narrative. The grotto of the Prophet situated at the foot of the mountain, is held in veneration, not only among the Christians of all rites, but even among the Arabs, the Turks and the Moors, it is about fifteen feet long and twelve feet high, and served the Saint as an asylum and oratory. Attached to it is a Chapel, which is regarded as the most ancient ever erected in honor of our Lady of Mt. Carmel; it dates back to the year of our Lord, 83. It was built in the form of a perfect square, with a vault resting on four arches. A few steps above the Chapel is the grotto of Eliseus, the disciple of Elias, it is hewn out of the rock, and near it is found a cistern. There is also a cave twenty feet long, eighteen feet wide and twelve feet high, which is called the grotto of the Sons of the Prophet. The fountain of the Prophet is westward, a little more than a mile from the promontory of Carmel; its sweet and crystalline waters gush from the side of the mountain, and are received into a rock hewn basin, whence they flow in copious streams traversing the adjoining valley. The whole mountain is sacred to the memory of Elias and his followers, and with reason. Elias was so illustrious among the Prophets, that he was chosen to represent them in his own person before Jesus

Christ, on the day of the Transfiguration; so eminent in sanctity, that the Angel Gabriel could not better express the exalted dignity of the Baptist, than by saying that he would come "in the spirit and power of Elias"; so admirable before God, that he was taken from this world in a chariot of fire while yet alive, and is reserved for the final combat with the enemies of Christ at the last day.

This great Prophet has always been regarded by the Carmelites as the Founder and the first Patriarch of their Order. This ancient and cherished tradition has been sanctioned by the Church, for the statue of the Prophet Elias stands in the Vatican among the Founders of Religious Orders, bearing the following inscription:

"Universus Ordo Carmelitanum fundatori suo Sancto Eliae prophetae erexit—The Order of Carmel has erected this to the Holy Prophet Elias its Founder."

The rescript which accorded this privilege was granted by Benedict XIII, written with his own hand, and addressed to the Carmelite Fathers June 26, 1725.* The Carmelites also say the Office of the Prophet Elias on July 20th.† and Clement XIII, in a decree of Aug. 1st, 1767, conceded the Office and Mass to all who wished to say it.

Elias was born at Thesbe on the borders of Arabia of the tribe of Aaron the Levite, but he dwelt in Galaad for in Thesbe the houses were consecrated, and set apart for the priests.

St. Epiphanius in his lives of the Prophets relates, that when his mother gave him birth, his father, Sobac, beheld

*Bullarium Carmelitanum Tom. III, page 348.
†Saints of Carmel—Proper Offices of the Carmelite Saints. Translated from the Latin for the Carmelite Convent of Boston, 1896, page 258.

the following vision: Men carrying a white garment before them paid homage to a little boy whom they tore from his mother's breast, and cast into the fire, they even fed him with flames of fire instead of food. Fitting type of him, who, as the Scripture tells us, "stood up as a fire, whilst his words burned as a torch." In consequence of this vision, his father set out from Jerusalem and related to the priests the wonders he had seen. He received the following answer: "Beware of publishing the vision, for light shall be the dwelling place of this son and his speech shall be interpretation and wisdom, he shall judge Israel with fire, and with a two-edged sword."

His name being interpreted means the "Lord God," according to St. Isidore, who calls him a man full of faith and lofty devotion, strong under hardship, fruitful in resources, endowed with a powerful intellect, rigid in his austere virtue, unwearied in holy meditation, fearless in the face of death. He is called in Arabian, El Kader, which in Latin means *viridis*, and in English green or fresh, because he never knew the weakness and decrepitude of age, but remained to the last green and fruitful in the ways of the Lord. His virtues are praised by Saints and Doctors of the Church, who call him the chief of the Prophets and the Father of the Monastic life.* Nothing could exceed his poverty, St. Gregory of Nazianzen calls him the poorest of the poor, and St. John Chrysostom says, no one could be poorer than this holy man, nor observe a more rigorous poverty than that which he had chosen. All the Fathers agree in saying, that he was a Virgin. St. Gregory of Nyssa proposes him, with St.

*Elias noster, dux noster Elias (St. Ephrem—St. Jerome.)

John the Baptist, as an example and model of virginity; and St. Ephrem teaches, that virginity will serve as a chariot, lifting Heavenward all those who guard it, as did Elias.

St. Bernardine of Servia speaks of his wonderful obedience, and St. Augustine proposes him to us as a figure of Jesus Christ. He fasted forty days and nights, like our Lord; he stood up as a fire burning with zeal for the glory of God, preaching and recalling sinners, announcing to them the ways of justice and of sanctity. He raised the dead to life, like the Son of God, and he was the chosen symbol of His Ascension, being raised aloft in a triumphant Chariot. The Father and Founder of Carmel, is then one of the most illustrious Saints of the Church of God, and that he is truly and indeed the Father and Founder of the Carmel of to-day, may be shown by abundant testimony.

St. Jerome writing to St. Paulinus says, that if the source of the Monastic life is sought for in Scripture, it will be found that Elias is its founder.

St. John Chrysostom, Cassian and Rupert agree, that this holy Prophet founded the Monastic life. The holy Cardinal Peter Damian says the same, and the opinion of these Fathers is in accordance with Scripture, for we are told in Ecclesiasticus, that Elias had Prophets to succeed him: "who makest prophets successors after thee." He reunited a large number of disciples on Carmel and they led a life in common, sanctified by prayer and celibacy. They met together to be instructed by their holy chief, and this fact has given rise to the name of one of the principal caverns of the mountain, called the "School of

the Prophets." According to an ancient and venerable tradition, this succession of holy Solitaries has always existed on and about the holy mountain. Innumerable caverns are shown, which they inhabited, called by the people of the country, "Schifel Ruban"—"that is to say, "Caves of the Religious," some of which have windows and even beds cut into the solid rock, and near them are little fountains distilling limpid waters drop by drop.*

The immediate successor of Elias was Eliseus the son of a rich laborer of Abelmeula. He was for a long time the beloved disciple of the Prophet, witness of his miracles, inheritor of his mantle and of his double spirit, and chosen by the Prophet himself to continue his ministry. On his return to Carmel, after the separation from his loved Father, who cast his mantle upon him from the fiery chariot, Eliseus was met by all the solitaries of Carmel, called the sons of the Prophet, who attached themselves to him and recognized him as the successor of Elias and their chief and superior. "And the sons of the Prophets who were at Jericho said: the spirit of Elias hath rested upon Eliseus, and coming to meet him they worshipped him falling to the ground." IV. King chap. II, 15.

Eliseus fixed his dwelling on Carmel, for it was there the Sunamite woman, came to find him, asking the resuscitation of her son, and he left the holy mountain, only when summoned thence by zeal for the Glory of God or the good of his neighbor. Under his administration the spiritual family of Elias increased, and Carmel became a place of pilgrimage for all the surrounding country. The

*Extract of Voyage en Orient by Fr. Philip of the Holy Trinity, 1640.

people went there on feast days to mingle their prayers with those of its holy inhabitants, as is shown by the question of the husband of the Sunamitess, who, not knowing of the death of his son, questioned his wife as to the motive of her unusual journey: "Why dost thou go to him, today is neither new moon nor sabbath." This concourse of pilgrims gave rise to the weak fable related by Pliny the Naturalist and other travellers, that the holy mountain of Carmel was itself an object of adoration.

After a time the sons of the Prophet said to Eliseus: "Behold the place where we dwell with thee is too straight for us, let us go as far as the Jordan and take out of the wood, every man a piece of timber, that we may build us there a place to dwell in," IV. Kings chap. VI., and so it came to pass, that colonies descended from Carmel to people the borders of the Jordan, the Nile, and the most beautiful hills of Phenicia and Egypt.

Pliny refers to these holy Solitaries as "an everlasting nation among whom no one is born,"* and St. Jerome in his letter to Rusticus says, that these Prophets were the monks who built cells or little houses near the Jordan, and that they lived on barley flour and the herbs of the fields. St. Isidore assures us, that those who were children of the Prophets in the old Law, were the first to make special profession of poverty and chastity. Theodoret remarks, that their poverty was extreme, that they contented themselves with dwellings fashioned by their own hands, and he even notes the fact, that they were obliged to borrow the implements they used, for "when, as it happened, that one was felling some timber, and the

*Hist. Nat. lib. 5, Chap. 17.

head of the axe fell into the water, the Prophet cried out: "Alas! alas! My Lord, for this same was borrowed" IV. Kings VI. After a time, when fulfillment succeeded prophecy and the office of the Prophets became less common among the Jews, the name, "children of the Prophets" ceased altogether, and those who succeeded them were called Rechabites and later Essenians. Josephus and Philo speak of them in terms of admiration saying, that they led a very austere life, eating only bread and vegetables and never drinking wine. They wore a white habit, and lived in the greatest poverty. Philo says that they were perpetually in the presence of God, so that even in their sleep, they thought only of celestial things, and that they practiced a system of Philosophy or manner of life, which they had received from their predecessors and so continued that, which had already been observed before them. It is probable, that the rule and customs were not written, but were preserved by tradition or what is still better, by fervent practice. The misfortunes of the captivity did not result in the ruin of this beautiful order of things, and such was the virtue of the children of Carmel even then, that the Prophet Micheas, praying for his nation, felt called to make a special and fervent prayer for them. "Pasce gregem hereditatis tuae habitantes solos in saltu." "Feed the flock of thy inheritance, them that dwell alone, in the forest, in the midst of Carmel." Mich. VII. 14. Jeremias, when reproaching the Jews for their infidelity and disobedience, pointed to the example of the Rechabites, who were ever faithful to their laws, and who, in reward, received the extraordinary promise:

"There shall not be wanting a man of the race of Ionedab the son of Rechab standing before me forever."

The venerable tradition, concerning the descent of the Carmelites from the Prophet Elias, has been adopted by at least 393 writers and learned men, among whom may be counted 57 Jesuits, 19 Dominicans, 19 Franciscans, 17 Benedictines and 11 Augustinians; it has been confirmed by the authority of the following Popes, Sixtus IV., John XXII., Julian II., Pius V., Gregory XIII., Sixtus V. and Clement VIII.

P. Ildefonsus, of the Society of Jesus, speaks as follows: "Seeing all the illustrious testimonies of the antiquity of Carmel; the Bulls of the Sovereign Pontiffs: the answers of great writers; the tombs, epitaphs, stones. ancient statues; the sentiments of Bishops; the decrees of academies; in a word, a great cloud of irreproachable witnesses; it seems that it would not be just to contradict an authority so well established, to reject this respectable tradition of Carmel."

P. Sanchez, Professor at Alcala, in his Commentary on the Holy Scriptures, expresses himself as follows, in regard to the antiquity of Carmel: "I am of the opinion of those who maintain that the Religious who are called in our day Carmelites—men renowned for the glory of their Order and the sanctity of their lives, may trace their origin to the holy Mountain of Carmel. What has convinced me, is the constant and perpetual tradition, not only in the Order but in nearly all nations. There are many other reasons, which give great weight to this opinion—the authority of Doctors; of history, ancient and modern; the old monuments of the Order of Carmel, to

which may be added the testimony of Sovereign Pontiffs, who assure us, that this Order owes its origin to the discipline and institute of Elias." *

Suarez, called by Benedict XIV. "Doctor eximius," says: "It is a tradition well received and very ancient, that the Order of Carmel originated at the time of the Prophets, and especially from the institute of Elias, and that it holds a hereditary succession commenced on Mt. Carmel, from which it has borrowed its name. This tradition we may regard as venerable, all the more, as seven Sovereign Pontiffs, in the Bulls accorded to the Order, speak in the following terms of the Religious who are its members: *They shine in Charity as a mirror and a model, holding a hereditary succession from the holy Prophets, Elias and Eliseus, and the other Fathers, who have inhabited the holy mountain of Carmel near the fountain of Elias.*" †

Clement VIII., in the Bull, *Dominici greges cura* of July 14, 1604, by which he accords ample privileges to the Discalced Carmelites of Italy, says: "Distinguished, as you are, by humility, poverty, abnegation, abstinence, fasts and austerities of life, you show that you are the disciples of your Father and Prophet, St. Elias, the founder of your institute." ‡

This word of the Sovereign Pontiff, may fitly close the history, of what is known in Carmel as the Prophetic era of the Order, comprising the centuries from the time of

* In III. Book Kings, Chap. XVII., No. 12. (See also, Scripturæ Sacræ Cursus, completus Edit. de Migne, 1839, Tom X., pp. 1073–74).

† Tom IV. De Religione Tract IX., Lib. II., Chap. X. (See edition de Vivés, Paris, 1860, Tom XVI., p. 547).

‡ Humilitate, paupertate, nuditate, abstinentia, jejuniis ac vitae austeritate praelucentes Patris vestri et Prophetæ Ssmi Eliae, vestri Instituti auctoris, alumnos et imitatores vos ostenditis. Bullarium Carmelitanum Tom III., p. 348.

the Prophet Elias to the age of Christianity. May the Carmel of to-day look unto the rock whence she is hewn and rejoice in the living God, who hath done great things in her!

CHAPTER II.

THE GREEK ERA.

AFTER the Ascension of our Lord into Heaven, a new era dawned for the Order of Elias; the Lessons of the Roman Breviary for the Feast of Our Lady of Mt. Carmel relate, that "many persons who had walked in the footsteps of Elias and Eliseus, were made ready by St. John the Baptist to hail the coming of the Messiah, and on the day of Pentecost, being assured of the truth, they straightway embraced the Gospel." Eusebius calls them: "Men of the Prophetic Order," "Erant viri Ordinis Prophetici."*

Josephus of Antioch, writing about the year 130 on the state of the primitive Church, states that the pious solitaries of Mt. Carmel, followers of Elias and Eliseus, were very efficient helpers of the Apostles in spreading the faith throughout Palestine, Samaria and Galilee.†

In the Acts of the Apostles, reference is made to the coming of the Prophets from Jerusalem to Antioch.—Acts XI., 27. They introduced there the same mode of life practised by them in Jerusalem and on Mt. Carmel. It is said that some, who had previously gone to Alexandria with Enoch, a hermit from Mt. Carmel, at their head,

* Hist. Eccle.
† Speculum perfectæ Ecclesiæ primitivæ, Chap. XII.

established there the Monastic life, under St. Mark; and their energies gave birth to the famous Christian schools of that city. Baronius refers to this when he says, that St. Anthony was not *institutor* of the monks, but that he *reestablished* the institute of the Essenians, which had flourished under St. Mark in Egypt.

Soon Palestine, Egypt and the entire Orient, saw the most savage solitudes peopled with an ever increasing number of holy Solitaries, who by their sighs, hastened the conversion of the world and by their mortified and heavenly life, protested strongly against the infamies of expiring paganism.

They even journeyed to far countries, and it is said, that St. Elpidius, a hermit of Carmel, went with St. James to Spain and was appointed by him first Bishop of Toledo. Thus, in the time of the Apostles, we have these holy hermits of Carmel on fire with the zeal of Elias, with prayer and penance laboring for the spread of the Gospel; they are, in truth, "an everlasting nation" from the heights of Carmel and the banks of the Jordan.

The venerable traditions of the Order, at this time, are full of sacred interest to all lovers of Mary, thé "Queen, Flower of Carmel."

Carmel has always been known as the "Order of Mary," charged with the blessed duty of honoring her and of propagating her devotion in a special manner. Even long centuries before her coming, from the time of Elias, she was known, loved and honored in Carmel. Some may wonder to hear of devotion to Mary, nine hundred years before God gave her to the world, but it must be remembered, that Mary was the bow of

promise to mankind, from the moment of original sin. Her beautiful image shines through all the sacred pages beside that of her Divine Son, and her radiance lighted up even the darkness of paganism. The Gentiles, who hardly knew the meaning of Virginity, enshrined it in one of the most brilliant constellations of the zodiac; Virgil sang of it in harmonious verse; and the Druids had a temple and an altar erected to the Virgin who was to bring forth: "Virgini parituraе." Is it, then surprising to behold it known and honored among the people of God! Surely there is no cause for wonder, that the family of Elias, consecrated by Virginity, rendered solemn homage to the Virgin of Virgins even before her birth, and were the first to welcome her with their devoted homage as Virgin Mother of the new-born Church!

Sephoris, the capital of Galilee in the time of Herod Antipater, was the home of Joachim and Anne, and is not far from Carmel. It is related, that intercourse existed between the Solitaries of the holy Mountain and the devout family of Sephoris, and that Mary, as a child, visited Carmel, in company with her holy parents. This would not be at all unlikely, for, as has been seen, Carmel was a renowned place of pilgrimage for the pious Israelites, and this blessed family would be the first to follow the holy customs of their time. It is a fact, that devotion to Joachim and Anne is immemorial in the Order of Carmel, and their feast days are even now celebrated with special fervor. Later, the Holy Family dwelt at Nazareth, which is only a day's journey from the Holy Mountain; and it is said, that on their return from Egypt, they visited the pious Solitaries, filling their

hearts with joy and peace. This, too, is most probable, as Carmel lies on the direct route between Egypt and Nazareth, and the Holy Family would have been likely to pass it on their way home.

The Roman Breviary relates, that on the Feast of Pentecost, the holy Prophets, who were enlightened by the Apostles, met and conversed with our Lady, and that on account of their singular love for her, they paid her the respect of building a little chapel, the first that was ever raised in her honor, and which stood upon that part of Carmel whence Elias, in days of old, beheld that manifest type of her, "the little cloud like a man's hand," arising out of the sea. To this new Chapel they repaired oftentimes day by day, and in their sacred ceremonies, prayers, and praises, honored the Most Blessed Virgin as the particular guardian of their Congregation. For this reason, they came to be everywhere called, the Brethren of the Blessed Virgin Mary of Mt. Carmel, and the Supreme Pontiffs have granted indulgences to those who call them by this name."*

After the death of our Lord, our Lady and St. John are said to have visited Mt. Carmel and remained for some time, and this visit can easily be accounted for, since it is commonly believed by those who have devoted much diligence to modern research among the Holy Places, that the Blessed Virgin accompanied St. John and some other of the apostles to Nazareth, showing them where the Holy Family dwelt, and narrating to

* Barbié du Bocage has collected the historic monuments which establish the fact of the erection of this first Chapel to our Lady and telling of her visit to Carmel (Tom. XIII., p. 570.) And the Baron de Geramb, in his Pilgrimage to Jerusalem and Mt. Sion, speaks also of this Chapel erected by the Grotto of Elias (T. II. 60)

them many touching incidents in the life of her Divine Son. Whilst there, she would be likely to visit the places of sacred interest on the Holy Mountain. Thus did the Blessed Mother in her life, bless the work begun centuries before on Carmel, and therefore, do Carmelites rejoice to claim Mary and Elias for their Spiritual Parents.

During the first three centuries, the Monastic Institutions gave many Saints and Martyrs to the Church. In the repeated persecutions to which the Christians were then subjected, many of these holy monks were among the victims who suffered death for the name of Christ. From the silent depths of their solitudes came men who held the highest offices in the Church. St. Telesphorus a Greek, who had embraced the rule of the Anchorets, was called from the desert to the Chair of St. Peter. He established the fast of Lent on a firm basis, decreed the celebration of the three Masses for Christmas Day, checked the heresy of Valentius and put down the heresy of Marcion. He suffered martyrdom in the year 139, and was buried near the body of St. Peter in the Vatican.*

A century later (259), St. Dionysius lived on Mt. Carmel and followed the example of the leaders of the Religious life, "who built little huts near the waters of the Jordan, and leaving crowded cities behind, made wild herbs their food," after the manner of the Monks or Anchorets, and led, in very truth, the life of a Prophet. Thus prepared by God, he was raised to the Chair of Peter and governed the Church under the Emperors Valens and Gallienus. He fought nobly and overcame

*(Breviary of the Carmelites, Feb. 14.)

the heresy of Sabellius, and condemned the Heresiarch Paul of Samosata in two Councils called at Antioch. He reigned eleven years and was buried in the Catacombs of Callistus, on the Appian Way.

St. Serapion lived about the year 213. He was a brilliant youth, accomplished in the liberal sciences; he left all behind him and retired to the solitude of Carmel, but the fame of his learning and holiness went forth from the desert as a sweet savor of Jesus Christ, and upon the death of Maximinus, Patriarch of Antioch, he was chosen eighth Bishop of the See of Antioch. He kept the Christians in the purity of their faith, attacked the heretics, and by his celebrated Commentaries, refuted many of the impious sects.

St. Onuphrius, who lived in the third century, dwelt in a Monastery, where there were a hundred Monks, who recognized St. Elias as their founder. One of the caverns on the holy mountain, bears his name and is sacred to his memory. In the seventeenth century the Religious used it for celebrating Mass and for their spiritual exercises.

St. Julian, who was superior of a Monastery of ten thousand Monks, founded from Carmel, suffered martyrdom in the time of Diocletian. His Monastery was plundered by the Roman soldiers, and all the Religious who could not escape were put to death. During this period, known as the Greek era of the Order, the Religious were not called by the name of Carmelites, though they were so in effect. Neither did they all dwell upon the holy mountain, as they all do not dwell there now, but many of them lived there at least for a time, to imbibe at the fountain head, the double spirit of their Holy Founder

—as, for example, St. Hilarion, whose biographer states of him that he went to Mt. Carmel to study there the traditions of the Monastic life, and afterwards founded many Monasteries throughout Palestine.

Monasticism, as it then existed in the East, had its origin on Mt. Carmel, and the Monastic institutions then existing, were either directly founded by hermits from Mt. Carmel or were instituted after the manner of life observed by the Religious dwelling there. Many holy hermits also lived isolated in separate hermitages and never visited Mt. Carmel, but their one great aim was to perfectly observe the manner of life begun on Carmel by Elias, and to Carmel and its Religious did they look for a model and guide, so they may be said to have belonged, either by succession or imitation, to the Order of our Blessed Lady of Mt. Carmel. John, Patriarch of Jerusalem, plainly accords them this privilege, for, when speaking of the succession of Monks on Carmel from the time of Elias to his own day, he adds, that those who had left the holy mountain to establish themselves elsewhere, did not cease on that account to be successors of St. Elias.

In the fourth century, when the glorious reign of Constantine brought peace to the Church, the Monastic life shone with most brilliant lustre, and the traditions of Carmel at this time are full of interest. It was then that St. Helena, the pious mother of the Emperor, fulfilled her glorious mission in the Holy Land.

It is related that she visited the holy mountain, and finding there the modest Chapel built by the hermits in

honor of our Blessed Lady, she erected another and much larger one near the school of the Prophets.

It was in the fourth century that Monasticism reached its perfection; the whole East presented one grand spectacle of souls who, having renounced the world, devoted themselves to prayer and works of penance. This was, indeed, a happy state, when men lived for God alone; forgetting the wants of the body, they were solicitous for the needs of the soul; but the enemy soon came and plundered the flourishing vineyard. Mohammedanism and Islamism came—and the places that before were gardens of Paradise, inhabited by men who lived like angels, now became deserted wastes or the abodes of the ministers of Satan.

From Persia, Egypt and Constantinople came revolt against God's holy Spouse; her children were banished or put to death; her garments were rent with schism; torn and wounded, she was banished from the fair land of the East. Many brave champions came forward to avenge the insults inflicted on their fair Mother the Church, and foremost among them were Carmel's holy children, brave and heroic souls, who were nurtured in Mary's chosen land.

St. Spiridion, Bishop of Tremithius, fought the Arians at the Council of Nice; St. Cyril, a monk of Mt. Carmel, afterwards Patriarch of Alexandria, conquered the Nestorians in the fifth century. Before his appointment to the See of Alexandria, in accordance with the advice of John, Bishop of Jerusalem, he had retired to Mt. Carmel, where he led for some time the life of Heaven upon earth, in company with the pious souls who dwelt there. True to

the Queen of Carmel, he uprooted the baneful dogma of the Nestorians and proved the Blessed Virgin to be the Mother of God. He wrote and labored much, and his works are read in the Divine Office throughout almost the whole of Syria.

Caprasius, Superior of the hermits living on Mt. Carmel, was one of the most strenuous opponents of Eutyches.

St. Cyril, Patriarch of Jerusalem, who before his elevation to the Episcopate, was a Religious with the Carmelites, fought against Macedonius; and historians state, that Palladius, who opposed Pelagius, and afterwards went to preach the true faith in Scotland and Ireland, was a monk from Mt. Carmel.

Thus, Carmel by the sea was an ever fruitful vine, bearing rich harvest to the Church. From its numberless grottoes went forth the spirit of Monasticism, which made the entire East a land of Saints, and later, in the hour of need, her children again appeared burning with the zeal of Elias and shining with the light of the holy mountain, to fight and conquer for the Church, and shed their life blood in the cause of truth.

During all this time hermits continued to people the chosen mountain; grottoes numbering more than a thousand, which were inhabited by these pious solitaries, may still be seen in a state of preservation. Not until the last great day, shall we know the secrets of those countless lives, lost to the world for the love and glory of God. Thousands are with him to-day whose names the earth shall never know, but, as has been seen, from time to time, God rent the impenetrable veil, lifting one life and then another from the darkness of obscurity, to shine as

a glorious star in the firmament of the Church, and light up for a brief space the summit of the mountain, to show that Carmel yet flourished, that her deserts blossomed as a lily and brought forth abundant fruit.

In 612, Chosroes, Emperor of Persia, led his army into Palestine, and began a cruel persecution of the Christians. All the sacred places were desecrated; Churches were thrown down or turned to profane uses; Monastic Institutions were plundered, and the Religious put to death. This persecution was carried on, without interruption, by the Persians and Mohammedans, for over four centuries. Scarcely a trace of Christianity was left in the East. Buildings, that for centuries had been held in veneration by the Christians, were changed into Pagan temples or Mohammedan Mosques. Many of the Religious, who had gone from Mt. Carmel to the cities, returned once more to conceal themselves in its grottoes; living there separate and alone in these small caves, they could more easily escape the fury of the Mohammedans and the snares of schismatics. Yet, even there they were not safe; they were pursued, and many of them put to death.

Anastasius, a young soldier of the army of Chosroes, was so impressed by the patience and constancy of these holy men, that he fled from the army and asked to be allowed to live among them. He was instructed by a priest named Elias, baptized by Modestus, Bishop of Jerusalem, and invested with the habit of a monk. He was warmly welcomed by the hermits, but was soon discovered by the soldiers, and, after enduring most cruel tortures, his head was cut off by order of the Emperor,

the hermits were then forbidden all intercourse with the people of the surrounding country. In this state, they were often reduced to extreme want; some of them escaped to Europe and begged assistance for their suffering brethren.

Leo IV., who was elected Pope in the year 847, proved himself their protector, and granted special indulgences to all, who would assist by their alms, the persecuted solitaries of Mt. Carmel; and by the charity of the faithful of Europe, they were able to continue their existence on the holy mountain. Indulgences were also granted in the ninth and tenth centuries, to those who visited the Churches of Carmel in the East and the West.

In the eighth century, Thomas Bishop of Florence relates, that he had in his city, a church served by the Religious of Mt. Carmel. Saint Odilo Abbot of Cluny says, that the Monastic state, instituted by the Prophet Elias, continued to the time of the Apostles, and from them to his own days.

These facts give interesting evidence of the uninterrupted succession of the hermits on Carmel and also, as P. Sanchez intimates, point to their recognition in far distant countries. The Greek era of the Order was now drawing to a close. God made use of the persecutions in the East, to spread the knowledge of the Order in the West, and when they had at length abated, and the Holy Land was freed by the Crusaders from the yoke of the Saracens, though almost all the Religious of Palestine had disappeared, Mary's fruitful vineyard was not utterly destroyed. The coming of the Crusaders introduced the Latin element; many of these valiant soldiers of Christ

remained in Palestine and were destined by God, whose ways are above the ways of men, to renew the glory and beauty of Carmel and restore its ancient vigor.

CHAPTER III.

THE LATIN ERA.

AYMERIC of Malifay went from France to the East with the Crusaders and was made Dean of the Patriarchal Church, and afterwards, Latin Patriarch of Antioch. Under the Pontificate of Alexander III. he was sent to the Holy Land as Legate, "a latere" of the Apostolic See. Having visited Mt. Carmel, and witnessed the heavenly life of the Brothers there, he took them under his special protection and bestowed great favors upon them. He erected into a Congregation all the Convents in the Holy Land founded by the hermits of Carmel, and exhorted the Religious to a strict observance of the rules they still preserved, which he himself translated from Greek into Latin.*

For the greater perfection of their way of life, he wished them to have a superior whom they could all obey. To this end, he consulted the most virtuous and experienced among the solitaries, who besought him to grant them his brother or cousin german, Berthold de Malifay, who had already spent many years among them and, for his great virtues had been elevated to the rank of the Priesthood.

*This work is found in the Library of the Fathers, under the title, De institutione primorum monachorum in lege veteri exortorum et in novâ perseverantium. Max. Bibl. P.P. Tome V.

St. Berthold, like Aymeric, was born in the Diocese of Limoges. His love for sacred literature had obtained him the degree of Doctor in Paris. He followed the French Crusaders to Palestine, and whilst engaged in the holy warfare, he made a vow to enter a Religious Order, if God would rescue the Christian armies from the pressing dangers which menaced them. His prayer was heard and, after his return to France, he entered a Monastery in Calabria in fulfillment of his vow. Whilst there he was inspired by God to go once more to the Holy Land and join the hermits on Mt. Carmel, which he subsequently did, living a life of great sanctity amongst them. By his appointment as Prior-General a new element was introduced, for he belonged to the Roman or Latin Church, and was the first Latin Prior on Mt. Carmel. He governed the Order with great zeal and prudence for forty-five years, and under his wise guardianship the Religious life flourished once more.

He began the construction of a church and Monastery on the ruins of the old one, which had been destroyed by the infidels, but was prevented by death from accomplishing his design.

St. Berthold was succeeded by St. Brocard, a native of Jerusalem, who was elected second Prior-General of the Order, with the unanimous consent of the Brethren. Under his administration, the Carmelites spread throughout Palestine, and the Book of the Rule of John of Jerusalem, in which the traditions of the ancient hermits were preserved, was considered insufficient for promoting exact discipline in the Communities. St. Brocard, in his desire to further regular observance, petitioned Albert,

Patriarch of Jerusalem, and Apostolic Delegate in the East, to arrange for them a rule, that would embrace every constitution of the Order in an abridged form. The holy Patriarch and great St. Albert, was bound by the ties of closest affection to the Religious of Carmel, and willingly acceded to the request of Brocard. In 1207 he gave them a Rule, admirable for the wisdom of its statutes and its high perfection, and embodying the traditions of zeal and virtue left by the holy Prophets Elias and Eliseus.

This Rule is addressed to the "Brethren who dwell on Mt. Carmel, near the fountain of Elias," and consists of sixteen paragraphs, touching chiefly the points of obedience, silence, solitude, fasting, the Divine Office and continual prayer—"Meditating day and night on the law of the Lord and watching in prayer, unless they be prevented by some lawful occupation."

God visibly blessed this work of the holy Patriarch Albert, and, in his zeal for the spread of Christian piety, he provided for the building of the Monastery of Mt. Carmel, and also erected others in each of the cities of Tyre, Sarepta, Sidon, Tripoli and the Libanus. Later, he withdrew to Carmel, where he ended his days with the hermits he loved so well, and gave up his soul to God, full of good works and merits.

In a short time, the number of Religious on and about Mt. Carmel became so great, that the old days of Monasticism seemed to have returned. Numbers of men flocked to the Monasteries, to bind themselves to the severe life there imposed. They lived in almost continual silence, passed the greater part of the day in prayer, observed

a perpetual abstinence, and fasted during the greater part of the year. Carmel once more rejoiced: the holiness and sanctity of her mortified Religious, made her once again the "garden of the East."

The hermits continued to observe in peace the rule they had received, when, all at once, a violent danger threatened them. Innocent III., in 1215, had prohibited the establishment of new Religious Orders, fearing that too great diversity of habits and of rules would bring confusion in the Church, and he ordained that those who wished to practice the regular life should embrace one of the rules already approved. Some of the Carmelites, who had by this time passed over into Europe, attracted the attention of the Religious there, and it was said that they were observing a new rule, without proper approbation. Honorius III. was then Pope, and he was asked not only to take away from the Religious the rule that had been given them by Albert in 1207, but to suppress the Order entirely. The Pope was disposed to accede to this request, and the Bull of Suppressed was about to be promulgated, when, in the night, the Blessed Virgin appeared to him and warned him to take under his special protection this Order, which bore her name; to honor and favor "her Order;" and to confirm the rule, the title and privileges. Upon awakening, Honorius assembled the Sacred College of Cardinals, related his vision and, in full consistory, gave his Apostolic approbation to the Rule of the Hermits of Mt. Carmel. The Bull was dated January 30, 1226.

A very ancient picture may be seen in the Academy of Sienna, painted in the early part of the fourteenth cen-

tury by Pietro Lorenzetti, representing this confirmation of the Order of our Lady by Honorius III. This picture is especially interesting, as being the most ancient representation of the barred or striped mantles which were then worn by the Carmelites. Their mantle was originally white, but as that was the color reserved for the use of the Mohammedan princes, it had to be changed to stripes of brown and white, four white and three brown, making seven in all. Later, when the Order was established in Europe, and the difficulty no longer existed, the original white mantle was resumed, much to the joy of the monks and the Europeans who thought the stripes rather unsightly.*

It was during the administration of St. Brocard that the Rule was formally approved by Honorius III.; St. Angelus, whom the Saint had received into the Order and who became one of Carmel's most illustrious children, was sent by him to Rome to obtain this approbation. When in Rome on this important mission, St. Angelus preached the Gospel with great zeal, and the hagiographers of the Order relate, that when there he met St. Dominic and St. Francis, and these three glorious sons of holy Mother Church conversed together on divine things. St. Angelus predicted to St. Francis the stigmata he was to receive, while St. Francis, in turn, warned St. Angelus of his approaching martyrdom, which took place, as he was returning home to the holy mountain, on the island of Sicily, in 1220. (A little picture, very precious in

* It was this peculiar mantle that caused the Carmelites to be called, in France, "les barrés," "barrati," "radiati," "stragulati," and in Germany, "strepetitii." At Valenciennes, the gate of the city, near the part occupied by the Carmelites, was called the "Porte des barrés," and the Monastery established by St. Louis at Paris was for a long time called "Couvent des barrés.

Carmel, represents these three great saints of three glorious Orders, conversing together in an ecstasy of love.)

St. Brocard did not long survive his beloved son, he died on the 2nd of September, 1230, at the age of eighty years, and was interred on Mt. Carmel, where his tomb may yet be seen. Before his death, he assembled his brethren about him and said these memorable words, which are treasured in the Order as a precious heirloom —"My sons, God by his providence has called us to the Order and number of hermits, and by His special favor we are named the Brothers of the Blessed Virgin Mary, take care after my death to render yourselves worthy of so beautiful a title. Be steadfast in good, abhor riches, despise the world, and walk in the footsteps of Mary and Elias."

St. Brocard was succeeded by St. Cyril, of Constantinople. This saint was looked upon as a wonder in all branches of learning, he excelled in Philosophy and Theology and has left several works to the Church. He converted the Sultan of Iconium, and baptized him with great solemnity on the Feast of Easter. Disputes arose at this time between the Byzantine Patriarch and the saint, regarding the Procession of the Holy Ghost.

Cyril was steadfast in maintaining the teaching of the Church, and wishing to keep himself free from the errors of the Greeks; warned by the Blessed Virgin in his sleep, he retired to Mt. Carmel to lead the life of a hermit. He was deemed worthy of divine revelations. Once, on the 21st of October, the Feast of St. Hilarion, he had a vision while celebrating Mass. An angel brought him two silver tablets on which were inscribed

in Greek characters, under eleven heads, the future state of the Church, and the persecutions about to come upon her. The angel said to him: "The Almighty God hath sent these tablets to thee, that thou mayest transfer this writing to parchment and that, after thou hast melted the silver tablets, thou mayest make of them a chalice and a censer with which to offer sacrifice to God." *

After admirably ruling his Order for twenty-seven years, he died on the 6th of March, 1233. He predicted the transmigration of the Order to the West.

Berthold II. was elected to succeed him, and it was during the administration of this new Prior-General that two Carmelites, Peter of Corbé, and his companion, went into Europe and made a foundation at Valenciennes. Joachim Tuepin gave them place in the quarter of the Tanners, where they built a church and Monastery in honor of our Lady.

The state of the Holy Land was becoming more and more terrifying. In 1237, the Saracens, after having defeated the Christians, made several inroads into Palestine, spreading everywhere terror and destruction. The Religious, especially those who lived in the deserts, suffered much, and some among them proposed to leave the Holy Land and establish themselves in Europe. Berthold II. assembled a general chapter on Mt. Carmel and the question was debated, but opinions differed. The Prior-General then ordered public prayers, and after weighing all the reasons for and against, he granted to some of the Religious, permission to go and found Convents in their several countries.

* Saints of Carmel, p. 71.

The Cyprians went to their island and built a Monastery in the solitude of Frontaine. The Sicilians went, the same year, to Sicily, and erected a Monastery in one of the suburbs of Messina. The Religious from Provence went to Aigualates, a league from Marseilles, and established a Monastery in the desert.

Berthold died in 1240 and was worthily succeeded by Alan, a Breton. The transmigration continued; some of the hermits stopped in Italy, others went to England, where the Order had already been established before 1212, during the reign of John Lackland. They had been received with the greatest respect, being brought thither by two English knights, Lord John Vesey and Lord Richard Grey. These Christian noblemen built Monasteries for them, the first, that of Holm, in Northumberland, was founded by Lord John Vesey, and the second, that of Aylesford, Kent, owed its origin to Lord Richard Grey. These Monasteries became very celebrated, that of Aylesford, especially, and the odor of their virtues spread far and wide.

But while the Order gained increase in the West, it sustained great losses in the East. After the victory of October 17, 1244, when the Saracens overcame the united forces of Christendom, no one dared approach the Holy Sepulchre, and the hermits of Carmel, who, until that time, had subsisted on alms, were reduced to the utmost misery. They left their Monastery to return to Phenicia, and the blessed Alan, leaving Hilarion as Vicar, (on the holy mountain) went to England and assembled a general chapter at the Monastery of Aylesford, where he resigned his office.

St. Simon Stock was chosen general in his place. This illustrious saint of Carmel was one of the first Englishmen to join the Order in England. He had lived for many years secluded in a dense forest, in the hollow trunk of an oak, whence he received his surname of Stock. He had extraordinary love for the Holy Mother of God and she revealed to him, that religious men, who were much devoted to her, would come from the East, and that he was to join them.

When the Carmelites arrived, St. Simon at once recognized them to be the Religious referred to by our Lady, and he asked to be received among them. After his profession, he was sent to the University of Oxford to study Theology, and while there, he was ordained Priest. Soon after, he went to Mt. Carmel, where he lived the life of a hermit for six years.

Under his government as Prior-General, the Order increased rapidly, especially after the return of St. Louis from his first expedition to the Holy Land. It is related in the history of Carmel, that this pious monarch anchored his fleets in the Bay near by the Monastery, and that when the midnight bell for Matins rang out over the water, he inquired what it meant, and afterwards went to the church to pray. He was so impressed with the angelic life of the solitaries, which they still continued to lead in the caves of the mountain, notwithstanding the frequent incursions of the Saracens, that he believed he would be enriching France by propagating them throughout his dominions. He was not mistaken in his hopes, for contemporaneous authors state, that the deserts were peopled with innumerable angels, who lived in mortal

bodies as if lifted above the earth, and the cities called into their midst these new Religious, who became Apostles wherever the holy king established them.

St. Louis continued to befriend the Order during his life, and after his death, the Carmelites of Paris received his royal mantle, which was preserved until the Revolution in the Convent of the Place Maubert, where it was reverenced as one of the most notable relics of this great monarch.

October 4th, 1247, Pope Innocent IV., who was then at Lyons, granted letters to the Hermits of Carmel exhorting the faithful to aid these religious, who had been obliged to leave their home beyond the sea, to seek an asylum in lands free from the yoke of the Infidel. The Pope conferred many favors upon the Order, and granted ten days indulgence to all those who would give alms to the religious, to aid them in their need. Just before this, in 1245, the Order had been classed as a Mendicant Order, and had received all the privileges of the other great Mendicant Orders of St. Francis and St. Dominic. Later, St. Simon Stock petitioned the Holy See for a confirmation of the Rule of St. Albert, with an explanation of some obscure passages, and some slight modifications. This confirmation was granted on the 1st of September, 1248, by Innocent IV., and the Rule continued to be observed by the whole Order until 1431. [It is the Rule observed to-day by the Discalced Carmelites].

About this time, 1260, many convents were founded in the Low Countries, under Henry III., Duke of Brabant. In 1267 they entered Scotland, and the first foundation was at Perth, where they occupied a chapel, given them

by Robert or Richard, Bishop of Dunkel. They afterwards had eight houses in different towns in that country.

In 1272 the first two convents in Ireland were founded; one on the River Barrow, near Leighlin, in County Carlow, by the Carews, and the other at Kildare, by William Lord Vesey. At one time there were over twenty Carmelite Monasteries throughout Ireland, and Carmelite Bishops at different times ruled the Archdiocese of Dublin and Cashel.

The Province of England was the most flourishing at that time. The Order had houses in almost all the principal towns of the country. At the time of the suppression, by Henry VIII., England alone, without Ireland and Scotland, counted thirty-six monasteries. The Carmelites, said Gasquet, spread through the country as if an Order of native origin; and the learned Benedictine adds: "It is remarkable how prolific the English Carmelites were in writers." *

There is no doubt that the marvelous privilege of the Scapular, granted to St. Simon Stock at the Convent of Cambridge, contributed largely to the popularity which the Order, familiarly called "White Friars," then enjoyed, and the veneration felt for this great saint, favored with the gifts of miracles and prophecy, greatly aided the extension of the Order in England. The kings were most favorable to it, and Edward II., above all, loaded it with privileges. After a victory over the Scotch, attributed to the manifest protection of Our Lady of Mt. Carmel, he made a donation of his chateau at Oxford, which became a celebrated monastery. John Bacon, "Doctor

* Henry VIII. and the English Monasteries. London, 1889. Tom. 2, p. 240.

resolutus," and Thomas Waldensis, two of England most distinguished theologians, were Carmelites at Cam bridge; and Rohrbacher, in his great history, cites many others.*

The Order, as has been seen, made rapid progress dur ing the twenty years' generalship of St. Simon Stock, wh governed with great wisdom and sanctity. He was favored with the gifts of miracle and prophecy; he com posed hymns, and published many wise rules for his brethren. Having been invited to visit the houses of the Order in France, he embarked for Bordeaux, where he died some months after his arrival, in the one hundred year of his age. He was interred there in a church of his Order, and was soon honored among the saints. The Order continued to spread, and at the General Chapter held at Montpelier, France, in 1289, it numbered nine Provinces, — the Holy Land, Sicily, Provence, Rome Lombardy, Germany, France, Aquitaine, and England.

But, while gaining so rapidly in the West, the persecu tion continued without interruption in the East, and the Monasteries still existing in Palestine were destroyed, one by one. From the year 1244 the Saracens had wrested from the Order those of Jerusalem, of the Desert, of the Holy Quarter and of the Valin, the Solitudes by the Jordan and by the Sea of Galilee.

In 1267 the Order lost the Convent of Antioch and the Monasteries, together with the Grottoes of Syria; and when, in 1289, Melic Messor, Sultan of Babylon, rais

* On the 16th of July, 1888, after three centuries of desolation, the corner-st of the new Monastery of Wincanton was laid. The Novitiate of the Province i London, in the Convent of Kensington. Wincanton is the scholasticate wh earnest students give great hope of renewing for the Order its glorious past, and serving the Holy Church as did their ancestors. *Chroniques du Carmel*, Aug., 1

the siege of Tripoli, its Monastery was also a mass of ruins. Beaulieu and Sarepta perished likewise. But the final blow came in 1291, when the prophecy of Isaiah xvi., 10, seemed to be renewed — "gladness and joy were taken from Carmel." William Sannic, or Sanvic, who was himself a Carmelite, and an eye witness, thus relates the glorious end of his Order in Palestine:

"In the month of May, 1291, the Saracens took Jean d'Acre, and more than thirty thousand Christians were killed or taken prisoners, without counting those who escaped the carnage, among whom I was one. Many of the Christians of Acre, Tyre and Tripoli saved themselves by sea. The enemy so devastated the City of Acre, with the celebrated Monastery of the Carmelites there established, that it became uninhabitable. Thence they went to Mt. Carmel, which was not far away, set fire to the Monastery of the Brothers of Our Lady, which I had left only a little while before, to go to Acre, and massacred all the Religious that they found there, whilst they were chanting the Salve Regina. This Convent had been frequently pillaged, but never wholly destroyed. It was thus that Carmel was exterminated in Phenicia, and by a natural consequence in the Holy Land."*

The Order continued to spread in the West, and about the end of the fourteenth century numbered 7,000 Convents and 180,000 Religious. During this time lived some of Carmel's greatest saints.

St. Albert of Sicily, whose history will be given later, in connection with the great devotion to St. Albert's

*Acta Sanctorum, Tom. III., mois de mai au commencement, Chap. VIII., p. 63, No. 257.

blessed water. He died at the Convent of Messina the year 1306.

St. Andrew Corsini, of the illustrious family of Corsi who was Prior of the Convent of Florence in 1306, a was made Bishop of Fiesoli by the unanimous vote the Chapter of that city. He died January 6, 137 Florence and the neighboring cities hold his memory great veneration, and have often experienced his powerf protection. Some time after his death, in 1440, the Du of Milan declared war on Eugenius IV., then reigni Pontiff, and the Florentines, who had granted him asylum. The people put all their confidence in God, a went *en masse* to the church where the body of th holy Bishop reposed. Before long the blessed Andr appeared to a young man, and said to him: "Go fi those who command your army, and say to them fro me, 'The same God, who saved Israel from the hands Pharoh, will break the strength of your enemies; do n fear to fall into their hands, because God will disper their numbers.'" The magistrates of Florence, encou aged by these words, commenced to do battle, and signal victory was the fruit of their faith. Pope Benedi XIV., om whose account these details have been take said that the Florentines, who had to encounter disc lined troops, ten times as numerous as themselves, l only ten men in the engagement.*

In gratitude for such a wonderful favor, Pope Eugeni IV., at the solicitation of the Cardinals, the Senate a the people, went to the Church of the Carmelites to of

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Tom. IV. De Servorum Dei Beatificatione, Lib. IV., Part I., Chap. XXX No. 7.

solemn thanksgiving to God. The body of the saintly Bishop was exposed, with candles and incense, and the vast multitude made the vaults ring with cries of "St. Andrew, pray for us!" From this time, the Bishop of Fiesoli was considered to be inscribed on the catalogue of saints. Urban VIII., however, canonized him with great pomp as late as the 22d of April, 1629. Clement XII., who belonged to the same family of Corsini, built a magnificent chapel, dedicated to St. Andrew Corsini, in the Church of St. John Lateran at Rome.

The third great saint of this period of the Order was St. Peter Thomas, born in the Province of Aquitaine in 1305. He entered the Monastery of Condom. In the General Chapter held at Milan, in 1345, he was named Procurator General of the Order. He received the title of doctor at Paris, and was made Bishop of Patti, Archbishop of Candia and Patriarch of Constantinople. Popes Clement VI. and Innocent VI. charged him with many important legations. He was sent to the Court of Louis, King of Pouille, to the Emperor Charles IV., and to John VI., Emperor of Constantinople, and this city he reconciled to the See of Rome. In 1365 he was made Legate of the Holy See, and sent to preach the crusade against the Turks. He blessed the fleets of the Crusaders amid repeated cries of "Live, Peter of Jerusalem!" "Live, the King of Cypress against the Saracens!" Thanks to the prudence and prayers of Peter Thomas, the army of the Infidels was routed, and the City of Alexandria taken on October 4, of the above-mentioned year, 1365.

This great saint had an exceeding love of his Order, and used to pour forth many prayers to God for its pres-

ervation during such troublous times. Once, upon the night of Pentecost, when he was imploring this favor with greater earnestness, the Blessed Virgin honored him with this wonderful answer: "Have confidence, Peter; the Order of Carmelites is destined to endure unto the end of the world; for Elias, the founder thereof, hath already, long since, gained this favor from my Son."* The full account of this vision, which has brought such consolation and strength to the whole Order of Carmel, may be found in a dissertation added to the life of the saint, and published at Antwerp in 1659.†

He died in Famagusta and was buried in the Church of the Carmelites in that city. He is especially invoked against pestilence and epidemics. In the allocution pronounced by Benedict XIV. in 1744 at the Chapter General of the Carmelites, the illustrious Pontiff affirmed, that his native city of Bologna was under great obligation to B. Peter Thomas, the ornament of Carmel,—"*Carmelitanum alumnum et ornamentum*,"—because it was owing to his care that peace was established between Pope Urban V. and the Viscount Barnabas, and also because he was the first to have theology taught in the Academy of Bologna, already so famous for its learning.‡

To return to the history of the Order,—in 1306 a general chapter was held at Toulouse and it was decreed, that the Order should celebrate, with great solemnity, the Feasts of the Most Holy Sacrament and of the Conception of Our Lady.

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*Carmelite Breviary, Feb. 15.

†Vita S. Petri Thomasii scripta ab oculsato teste Philippo Mazzerio cancellario Cypri et a Godefrido Henschenio Societati Jesu illustrata Antverpiae, 1659.

‡Bullarium Carmelitanum, Tom. IV., p. 326.

Rev. John Bacon, a Carmelite, who died in 1346, relates that every year, according to a custom that had existed before the time of his writing, the Roman Court went with the College of Cardinals on the Feast of the Conception to the Church of the Carmelites at Rome, and there assisted at a chanted mass and a sermon relative to the occasion.*

In 1322 a great privilege was conferred on the Order by our Lady herself. Pope John XXII. was noted for his devotion to Mary. It was under his Pontificate that the universal custom of reciting the Angelus was established. He granted indulgences to those who pronounced the name of Mary and also for the recitation of the Salve Regina. He was favored with a vision in which the most holy Virgin appeared to him, demanded the confirmation of the Order of the Carmelites, and made the most extraordinary promises. It was after this vision he issued the famous "Sabbatine" Bull, by which he confirmed the privilege accorded to the Religious and to the Brothers and Sisters of our Lady of Mt. Carmel, regarding the fires of Purgatory, which will be fully explained later on in connection with devotion to the Scapular. About this same time, in the fourteenth century, a terrible pestilence swept over Europe, and it became well-nigh impossible to live, according to the rigid severity of primitive monasticism. The Carmelites had lost many hundred members during the pestilence, and as the severe rule of St. Albert was still observed, no new subjects presented themselves for admission. The Rule enjoined perpetual abstinence and fasting for the greater part of the year, and this

* P. Daniel de la Vierge Marie Speculi Carmelitani, Pars. II., p. 262, No. 1081.

severity was considered a hindrance for the advancement of the Order at that time. A general Chapter was held at Chambery, at Savoy, in the year 1430, the Superiors consulted together, and it was judged necessary, in order to preserve the Order, to petition the Holy See for a dispensation from some few points of the Rule. John Facy, the twenty-third General, presented this petition, and after having examined it several times, Eugenius IV. issued a Bull, by which the Primitive Rule of the Carmelites was, in part, dispensed. The abstinence, instead of being perpetual, was restricted to three days of the week, and the number of fast days was lessened; the Religious were also not obliged to such strict retirement in their cells, but were allowed to remain in their churches and to walk in the cloisters. The Pope further declared that the Order lost none of its former privileges because of these alleviations, but that the Religious were to enjoy all the privileges, indulgences, immunities, liberties, exemptions, protections, and prerogatives previously accorded them. This Bull was favorably received, and the Order soon increased in numbers. It is a remarkable fact, however, that attempts at reform began almost immediately. The Bull of the Mitigation was dated 1430, and the same Pope Eugenius IV. on September 3, 1442, gave the Bull "*Fama laudabilis*" to the congregation of Mantua formally approving their reform, and excepting the Religious from all jurisdiction of the Order except that of the Prior-General. This reform, begun in the Monastery of Mantua, extended to fifty other Monasteries of Italy. It was at Mantua that John Baptist Spagnoli entered and became one of its most illustrious sons. He was elected General

of his Congregation, and later Prior-General of the whole Order, which burden he accepted only by command of the Sovereign Pontiff. He was a great Hebrew scholar and left many works, most of them in verse. He was called "the Mantuan" and was regarded by his contemporaries as another Virgil. His bust in marble, crowned with laurels, was placed by his grateful countrymen beside that of the author of the Æneid, who was also a Mantuan. After his death, the whole city poured out to visit his tomb and began to pay homage to his holy body, there exposed for veneration. This honor having been paid him unceasingly to the present day, Leo XIII. confirmed it by his Apostolic authority and ranked him in the number of the Blessed.

The main portion of the Order remained under the rule of the Mitigation until the time of Blessed John Soreth who, animated by a holy zeal for its reform, used every effort to bring back its ancient splendor, and from the time of his Generalship, all the general chapters that were held down to the time of St. Teresa, endeavored to find means to bring this about.

Blessed John Soreth was born at Caen in Normandy, and entered the Order in his sixteenth year. He received the title of Doctor in Paris in 1441, and became Prior-General in 1451. He constantly refused the Bishopric and the Cardinal's hat which Calixtus III. wished to bestow upon him. For twenty years he labored to reform his Order, and to him is generally attributed the institution of the Nuns, but authentic documents prove their existence in the Order long before. P. de Lezana says that a convent of *Nuns* of the Blessed Virgin Mary of Mt.

Carmel was founded at Louvain in the time of St. Simon Stock.*

In the Constitutions given by Pope Alexander IV., March 7, 1261, it is stated, that the Superiors of the Order of our Lady of Mt. Carmel could not be forced to accept the government of the *Nuns of their Order*, or any other Order, without a special command of the Holy See. In the Bull of Clement V., July 18, 1310, addressed to the bishops and archbishops of Germany, asking them to receive the exiles from Mt. Carmel, it is shown that the Order had Nuns who professed that rule, before the taking of Ptolemy. The Bull commences as follows: "It has been shown more than once before us, on the part of our dear son, Gerard of Bologna, Master-General of the Brothers *and Sisters* of the professed of one and the other sex of the Order of the Blessed Virgin Mary of Mt. Carmel, that the misfortunes of the time increasing beyond measure, they have been obliged to leave the asylum they had on the same Mt. Carmel, and to fly from the Pagans, who persecuted them."† Moreover, John XXII., by his Bull *Sanctorum Meritis*, of July 8, 1318, granted indulgences to all those who visited the Church of the Nuns of our Lady of Mt. Carmel, at Messina in Sicily. These different documents prove on the one hand, the existence of the Nuns in Palestine before the emigration of the whole Order into Europe, and on the other, their establishment in Europe after the emigration. It would be difficult to assign the reason of their extinction.

Thomas Walden, who died in 1430, established several

* Appendix to Annals, Tom. IV.
† Bullarium Carmelitanum—Tom. II. Additio ad primam partem, p. VII.

Monasteries of the Nuns in England and may be called their restorer, and the same may be said of Blessed John Soreth. The manner of their establishment under his jurisdiction came about as follows. There existed at Gueld three *Beguinages*, united in one under the name of the "Ten Elsen" towards the year 1400. These devout women lived in community, choosing one of their number as Superior, without being obliged to any particular Rule. In 1452 they besought Blessed John Soreth to receive them into his Order, and he granted their prayer. He afterwards founded five convents, which he guided with the utmost care. He gave the habit to Blessed Frances of Amboise, Duchess of Brittany, and one of Carmel's most illustrious saints. She was devout from her infancy, and, by a remarkable exception, received her first communion when only five years of age. While still a little child she was taken to the Court of John V., Duke of Brittany, and was put under the care of his wife, who was the sister of Charles VII., King of France. St. Vincent Ferrer was her spiritual guide. At the age of fifteen she married Peter, the second son of Duke John. Upon the death of Francis, the elder brother, Peter and his wife inherited the dukedom by the will of John V. The virtues of Frances shone yet brighter on the throne; she banished worldly pleasures and revelry from the Court and gave more than half the day to prayer and works of charity. It is said that when Peter was dying, he bore witness to the holiness of Blessed Frances, by declaring before the nobles of his Duchy that he left her a virgin, whom he had received a virgin. Later she entered the Monastery at Vannes in Brittany, which she her-

self had founded, together with that of Couëts. She was a shining light of perfect observance and of the most sublime monastic virtues. Her last words were those she was often in the habit of using, "Now, see that God is loved above all things."

The Monasteries of the Nuns spread rapidly and in many places. They were founded at Astoga in Spain, at Namur, Vilrode and Brussels. That of Reggio in Italy was begun in 1485, by the Blessed Jane Scopelli. She put on the habit of Carmel in her own home, and wore beneath it a hair shirt, which she never afterwards took off. After the death of her parents she forsook her fortune and took up her abode with a poor but pious woman. There she planned the foundation of a Monastery of Nuns of which she was afterwards made Prioress. She led a life of great perfection and was glorified by gifts of ecstasies, prophecy, and miracles. After her death her body was found free from corruption and there flowed from it a fragrant oil.

About this time, in the fifteenth. century, the Third Order of Carmelites, for devout persons living in the world, who wished to share in the spiritual benefits of the Order, was formally established and approved by Apostolic authority, though it had practically existed long before. Many Bulls were given in its favor by different Pontiffs, and it was enriched with numerous indulgences.*

In 1548 a General Chapter was held at Venice. The heresies of Luther and Calvin were then raging, and the schism of Henry VIII. destroyed three provinces of Car-

*An explanation of the Rule and practices, with prayers and Indulgences, may be found in "Manual for Members of the Third Order of Most Holy Mary of Carmel and of St. Teresa.

mel, those of England, Scotland and Ireland. Fifty-six Monasteries were suppressed, and fifty thousand Religious were killed or imprisoned, exiled, or led away.* Among the martyrs and those who refused the oath are found many Carmelites. Mention is made of Brother John Pecock, who suffered at Lynn, Brother William Gybson, condemned to perpetual imprisonment, and Brother Lawrence Cook, Prior of Doncaster. The commission instituted by his eminence the Cardinal of Westminster, to establish the authentic list of confessors of the faith in those terrible days, mentions others. Their library at London, which surpassed all the other libraries of the capital for the quantity of its rare and ancient books, was burned. Its value had been estimated, in 1420, at more than ten thousand golden crowns, a considerable sum for those times. But the "earth is the Lord's, and the plenitude thereof," and when Carmel was overwhelmed in one spot, it was only that God might raise it up and shower blessings upon it in another.

It has been seen, how, when overthrown in Palestine, it flourished with new splendor in Europe; and now that it was persecuted in England, and suffered cruel losses elsewhere, through the troubles and heresies of the time, God destined its most brilliant light to arise, that He might not only bring back the venerable Order to its time-honored splendor, but might elevate it to a higher eminence than it had ever before attained. Teresa of Jesus was to revive in it the spirit of solitude and mortification, and in the strength of prayer and ardent charity accomplish what many Generals of the Order had hitherto been unable to effect.

* For details see "Henry VIII. and the English Monasteries," Adrian Gasquet, O. S. B., Vol. II.

CHAPTER IV.

ST. TERESA AND THE REFORM.

TERESA OF JESUS was born of a noble Castilian family, in Spain, on the 28th of March, 1575. Her name, in the language of Scripture, signifies "beautiful beyond all." Her marvellous life has been written many times, and by many famous biographers; by herself at the command of her superiors, and by the pen of a seraph on her flaming heart, which may still be seen incorrupt, pierced with a dart of love, sending forth thorns, and, as it were, still living for God, and for the Church, a life which breathes only the love of God and the love of souls. At the age of eighteen she entered the Carmelite Monastery of the Incarnation, at Avila, and, although the Primitive Rule was not in vigor in the Monastery, the Religious were nevertheless renowned for their mortification, their obedience, and their charity. There was a prophecy current in the Convent to the effect, that a great saint should spring from their midst, who would be called Teresa, and as there was another religious of the same name in the Monastery, and the prophecy was well known, the saint used to smile and ask, pleasantly, "Which of us shall it be?" little dreaming that it was in reality herself. The twenty years spent in this Monastery, were for her a

preparation for the great work she was destined to accomplish. Inspired by divine grace she commenced the reform of Carmel, and succeeded not only with the nuns but with the friars. Before her death thirty-two Monasteries were established, seventeen of the former and fifteen of the latter; this she did without money or revenues, confiding in the providence of God alone. Not only was she deprived of all human aid, but she often met with resistance on the part of princes and ecclesiastics. Meanwhile God blessed her labors, the vine which she had planted took root and bore abundant fruit. In the first foundation which she made at Avila, Teresa sought worthy souls to be the foundation stones of this spiritual edifice, and it was not without divine inspiration, that she chose four poor orphan girls, poor in the goods of this world, and without dower, but gifted with great natural ability, and with the richer dower of grace.

After innumerable sufferings, it pleased our Lord to grant, that on St. Bartholomew's day, August 24, 1562, under the pontificate of Pius V., in the reign of Philip II. of Spain, Fr. John Baptist Rossi (whose baptismal name was Bartholomew), being general of the Order — the Blessed Sacrament should be reserved and the new Monastery solemnly founded under the title of St. Joseph. As this glorious saint had, by his powerful protection, assisted Teresa in her work, she wished to offer him the first fruits of her labor.

This Monastery was founded only a short time after the Turks had taken the Island of Cyprus and ruined the ancient Monastery of the Carmelites, which was the last to keep the observance of the Primitive Rule; so it may

truly be said that this rule was always in practice in some part of the world.

The Saint, in union with her companions, added several practices that seemed necessary for the more perfect observance of the Rule, and in her writings she explains her motives for so doing and gives a graphic picture of the state of the Church at that time, which is enough to stir the zeal of a loyal daughter of Spain and of the Church: "In desiring the Foundation of the Monastery of St. Joseph's of Avila it was not my intention to use such great rigor in exterior things, or to be without revenue; nay, I wished the house to be so established as not to want anything. But this I did as a weak and wicked creature, though certain good intentions influenced me more than my good pleasure."

"About this time I heard of the miseries of France, and of the disorders and havoc those Lutherans had committed there, and how rapidly this miserable sect went on increasing. This afflicted me exceedingly, and, as if I could have done something, or had been something, I cried to our Lord, and implored Him to remedy so great an evil. It seemed that I could have laid down a thousand lives to recover only one of those innumerable souls who are lost in that heresy. But seeing myself only a woman, and so wicked too, and prevented from promoting, as I desired, the glory of God, I resolved to do the little that lay in my power, that is to follow the evangelical counsels with all the perfection I could, and induce the few nuns who are here to do the same, confiding in the great goodness of God, who never fails to assist those who leave all things for Him, that all of us

being engaged in prayer for the champions of the Church, the preachers and doctors who defend her, we might to the utmost of our power assist my Lord, who has been so much insulted by those for whom He has done so much good, that the traitors seem now to wish to crucify Him again, and not to leave Him a place whereon to lay His head."

The Saint speaks of the troubles in France, and not without reason, for the Kingdom at that time was inundated with fire and blood. In the single Province of Touraine the Carmelite Convents of Orleans and La Rochelle, together with a great many others, were devastated and most of the Religious perished, victims to the fury and cruelty of the Calvinists.

Later, in the Book of the Foundations, the Saint wrote as follows :—

"After four years—I think a little more—there came to see me, a Franciscan friar, Father Alonzo Moldonado, a great servant of God, having the same desires that I had for the good of souls. He was able to carry his into effect, for which I envied him enough. He had just returned from the Indies. He began by telling me of the many millions of souls there perishing through the want of instruction, and preached us a sermon encouraging us to do penance, and then went his way.

I was so distressed because so many souls were perishing, that I could not contain myself. I went to one of the hermitages weeping much, and cried unto our Lord, beseeching Him to show me, when the devil was carrying so many away, how I might do something to gain a soul for His service, and how I might do something by prayer, now that I could do nothing else. I envied very much those, who, for the love of our Lord, could employ themselves in this work for souls, though they might suffer a thousand deaths. Thus, when I am reading the lives of the saints, how they converted

souls, I have more devotion, more tenderness and envy, than when I read all the pains of martyrdom they underwent; for this is an attraction which our Lord has given me, and I think He prizes one soul, which of His mercy we have gained for Him by our prayer and labor, more than all the service we can render Him. During this great distress, I was one night in prayer, when our Lord appeared to me in His wonted manner, and showed me great love, as if He wished to comfort me; He then said to me, 'Wait a little, my child, and thou shalt see great things.' These words were so impressed on my heart that I could not forget them; and though I could not find out after long thinking what they could mean, and did not see any way even to imagine it, I was greatly comforted, and fully persuaded that the words would be found true; but it never entered my imagination how they could be."

Six months after this, the General, John Baptist Rossi, a man most distinguished in the Order, came from Rome to Spain at the request of King Philip II., and by order of Pius V. In his coming the saint believed the promise of our Lord to her to have been realized, for he authorized her to continue the work of the foundations, and also, to found Monasteries of the Friars.

She prayed God to raise up a soul to help her, and she did not have long to wait, for while she was at Medina del Campo, whither she had gone to found the second house of the Order, she met the two souls destined by God to become the corner stones of the new edifice. Fr. Antonia de Heredia was Prior of the Carmelites of Medina, and to him she confided her plans. This fervent Religious immediately entered into her views and promised to embrace the reform himself, the other chosen soul was John de Yepez, a young Religious of great virtue now known as St. John of the Cross.

Fr. Antonio was a native of New Castile, where he was born, about the year 1510, of the illustrious family of Heredia. His mother was of the family of St. Vincent Ferrer. At an early age he entered the Carmelite Order, and, when twenty-six years old, became Prior of the Monastery of Moralegia, and afterwards held important offices in the Order.

Fr. John de Yepez, youngest son of Gonzales de Yepez, was born in 1542, at Fontibera, a small town between Avila and Salamanca in Old Castile. From his earliest childhood he had a particular inclination to piety, and several times experienced the protection of Divine Providence, and the watchful care of the Blessed Virgin, for whom he ever had a marked devotion. At the age of twenty-two he entered the Carmelite Monastery of Medina del Campo, and there practiced the greatest austerities. He studied Theology at Salamanca, and was ordained Priest at the age of twenty-four. When he met St. Teresa at Medina del Campo, she immediately recognized the treasures of grace his heart possessed, and unfolded to him her plans with her usual candor and simplicity. He understood her, and promised to join the good work if he might do so promptly, for his soul was longing for a more rigid life, and he had determined to go and join the Carthusians.

St. Teresa lost no time, and having obtained the permission of the Provincial, and of the Diocesan Bishop, she founded at once the first Monastery of the Friars, in a poor little house, which had been given her for the purpose, at Durvelo. Thus was sown the tiny mustard seed, whence was to spring the mighty tree, upon whose

ever spreading branches innumerable souls would rest in contemplation throughout future ages.

While Fr. Antonio was tall and portly, Fr. John of the Cross was very small of stature, and the Saint, whose sense of humor was irresistible, used to say, that God had given her a friar and a half to begin her Reform. The latter was the first professed, and the saint cut and made his habit with her own hands. The house at Durvelo was poor and very small. It belonged to a nobleman of Avila, Don Raphael, and was kept for the use of his bailiff, who received his corn rents there. In the Book of the Foundations, Chap. XIII., the Saint describes it as follows:—

"We reached the house a little before nightfall, and the state it was in when we entered, was such, that we could not venture to pass the night there, because of the exceeding absence of cleanliness, and of the crowd of harvest men. It had a fair porch, two rooms, one beyond the other, and a garret with a small kitchen.

This was all the building that was to be our Monastery. I thought that the porch might be made into a church, the garret into a choir, which would do well, and the friars could sleep in the room. The nun who was with me, though much better than I am, and very much given to penance, could not bear that I should think of having a Monastery there, and said to me, 'Certainly, Mother, there is nobody, however great his spirituality, who can bear this; do not speak of it.'"

"The Father who was travelling with me, though of the same mind with my companion, the nun, did not oppose me when I told him of my purpose. We went and spent the night in the church, but, on account of the fatigue we had undergone, we could not pass it watching. When we reached Medina, I spoke at once to Fr. Fra Antonio, and told him what had happened, and that if he had the courage to remain there for a time, he might be certain, that God would soon help him, and that to begin was everything.

I think I saw then what our Lord has done, and as clearly, so to speak, as I see it now, and even much more than I see at present, for at this moment, when I am writing this, ten Monasteries of the Barefooted Friars have been built, I told him, too, he might depend on it, that neither the late, nor the present Provincial (for, as I said in the beginning, their consent must be had) would ever give us leave, if we were seen living in a large house; besides, there was no help for it, and if they were settled in that little hamlet and house, neither the one nor the other would take any thought about them. God had given him a courage greater than mine, so he answered, that he would live not only there but even in a pig-stye. Father John of the Cross was of the same mind."

"When I had obtained the consent of the two Provincials, I thought I wanted nothing more; we arranged that the Father Fra John of the Cross should go to the house and furnish it, so that, somehow or other, it might be gone into. I made all the haste I could to begin, because I was very much afraid that some hindrance might arise, and so it was done."

"The Fr. Fra Antonio had already provided some necessary things, we helping him as much as we could, but it was not much. He came here to Valladolid, to speak to me in great joy, and told me what he had got together. It was little enough; he had provided only hour-glasses, of which he had five, and that amused me much. He said he was not going without provision for keeping regular hours. I believe he had not even wherewithal to sleep on."

"The Father Fra Antonio has told me that, when he came in sight of the little hamlet, he felt an exceedingly great inward joy; that he thought he had now done forever with the world, abandoning all things and throwing himself into that desert."

"Neither of them thought the house in any way bad; so far from it, they looked upon themselves as settled in great comfort O my God, how little these buildings and outward satisfactions furnish for the inner man."

"On the first or second Sunday in Advent of the year 1568—I do not remember which of the two Sundays it was, the first Mass was said in that little porch of Bethlehem; I do not think it was any better. In the following Lent, I passed by on my way to

Toledo for the Foundation there. I arrived one morning; Fra Antonio of Jesus was sweeping the door of the church, with a joyful countenance, which he ever preserves. I said to him, 'What is this, my Father? What has become of your dignity?' He replied in these words, showing the great joy he was in: 'I execrate the time wherein I had any.' As I went into the church I was amazed to see the spirit which our Lord had inspired there; and I was not the only one, for two merchants, friends of mine, who had come with me from Medina, did nothing but cry, there were so many crosses and so many skulls."

"I can never forget one little cross of wood by the holy water to which a picture of Christ, on paper was fastened. It seemed to cause more devotion than if it had been made of some material most admirably fashioned. The choir was the garret, which was lofty in the centre, so that they could say the Office in it, but they had to stoop very low to enter it and hear Mass. In the two corners of it next the church they had two little hermitages filled with hay, for the place was very cold, in which they must either lie down or sit; the roof almost touched their heads. There were two little openings into the church and two stones for pillows. There were also crosses and skulls. I understood that when Matins were over, they did not go back to their cells till Prime, but remained here in prayer, in which they were so absorbed that they went and said Prime, when the time came, having their habits covered with snow, but they did not know it."

"They used to go out and preach in many places around, where the people needed instruction, and they gained so good a name in so short a time as to give me the very greatest pleasure when I heard of it. They went, as I am saying, a league and a half, and two leagues, barefooted, to preach—for at that time they wore no sandals, which they were afterwards ordered to wear, and that in the cold when the snow was deep, and when they had preached and heard confessions, came home very late to their meals in the Monastery: all this was as nothing because of their joy. Of food they had enough, for the people of the neighborhood around furnished them with more than they had need of."

Their penances and austerities were such that the saint had to urge them to use moderation, fearing they would kill themselves and thus destroy the good work they had begun, but they made light of all their sufferings and God so blessed their labors, that the Order spread with a rapidity truly miraculous.

Twelve years from that time a Chapter was held at Alcala, where there were present eleven Priors, all of the Reform, with their assistants, and the Commissary Apostolic published a Brief of Gregory XIII. constituting them a distinct province. This was shortly before the death of St. Teresa, and surely she had won the right to sing her "*nunc dimittis*." Her soul, impatient to be with God, could scarcely endure the martyrdom of her earthly life. Worn out with infirmities; subject to frequent illnesses, fevers and sore throat; wearied with continual journeys and labors, undertaken at the solicitations of great personages and the command of her superiors, she arrived at Alba September 20, 1582, and was immediately taken with her death illness. She died in the arms of the Venerable Mother Anne of St. Bartholomew, and her wonderful soul winged its flight to heaven, in an ecstacy of love, on the 4th of October, 1582. She was in the sixty-seventh year of her age, the forty-eighth of her religious profession, and the twenty-first since the commencement of the Reform. The year of her death being the one in which the Calendar was reformed by order of Gregory XIII., the 4th became the 15th of October, and for that reason her feast is celebrated on the last-named date. Her death was accompanied by many miracles. Her face appeared more beautiful than ordinary, her body

as white as alabaster, and perfectly flexible, while it sent forth a delicious perfume which could not be compared to any natural odor, and which filled the whole convent and lingered about everything the saint had touched or worn; so much so, that at one time the strange perfume was noticed about a writing desk, and upon examination a leaf of her manuscript, hitherto unknown, was found to be in it.

Her writings have been translated into Latin, Flemish, German, French, Polish, English and Italian. They are found in libraries the world over, and there is no doubt that if she had been a man she would have received the title of Doctor of the Church — a title given her through courtesy by the University of Salamanca, of which she is considered the patroness.

After her death her spirit lived in her sons and daughters, and the reform soon extended to Italy, France and the Low Countries.

CHAPTER V.

THE EXTENSION OF THE ORDER.

THE establishment of the Monasteries of Discalced Friars at Rome, is remarkable as having been brought about by the express desire of the Pope. This Monastery was the second of the Discalced founded in Italy, and was that of *La Scala* in Rome. The foundation was not deemed advisable by Rev. Fr. Elias, the Prepositor-General of Spain, because he thought it not wise to found anywhere but in Spain, as the austerity of the Order was such that he thought it could not be supported out of this kingdom, which produced bodies of a strong and robust cemplexion not found elsewhere. The King of Spain agreed with the General in favor of his nation, and also opposed the foundation of the Monastery. But the designs of God cannot be frustrated, and the foundation was brought about in the following manner.

In 1596, Cardinal Pinelli, the Protector of the Order, asked the Superior of the Carmelites at Genoa to send a preacher to Rome, and in consequence, Ven. Fr. Peter of the Mother of God was commissioned to preach the Advent in the Church of the Holy Spirit. All the city was delighted, the Cardinals were charmed, and the Commander, Cardinal Tarugi, said to Clement VIII.: "Holy

Father, we have in this Religious an incomparable man, an extraordinary preacher; it would be well for the Church if Your Holiness kept him at Rome, and granted him place for a foundation." Many others besought the Holy Father likewise, so that the Pope wished, at any cost, to propagate the Reform in Italy. He sent for Fr. John of St. Jerome, Procurator-General of the Order, to make known his intention, and asked how many Discalced Carmelites were actually in Italy at that time. The latter answered there were nearly thirty. The Holy Father replied at once: "Very well, that is enough; two Discalced Carmelites began the Reform in Spain, and if we have thirty, that will suffice for Italy."*

The Pope then directed Cardinal Coma to give the Church of Our Lady *de la Scala* to the Religious, and this was done on the Feast of the Purification, February 2d, 1597, and in a Bull, *Sacrarum Religionum*, of the 20th of March of the same year, he confirmed its establishment and placed it directly under the jurisdiction of the Holy Apostolic See. In November, 1600, he issued another Bull, granting many privileges and explaining his motives for the erection of this new Congregation. The text of this brief is of profound interest, as it gives evidence of the esteem felt for the Order, and is as follows:

"As there is not another monastery of Discalced Carmelites in all Italy, except that of Genoa, We desire to establish at Rome the aforesaid Order. These Religious observe with exactitude, as well in Italy as in the kingdom of Spain, the Primitive Rule of the Order, and fulfil perfectly the end of their institute, of which the first and

* Historia Generalis Fratrum Discalceatorum, Tom. I., p. 87.

principal part is prayer and contemplation, and the second the salvation of the neighbor, which they procure by their words and works, after the example of the Prophets Elias and Eliseus, and the other holy Fathers, of whom they are the imitators and the legitimate successors. We have, therefore, erected in their favor a house of their Order in the Church of Our Lady *de la Scala*, situated beyond the Tiber. But, beside the testimonies worthy of faith that have been given to us regarding the sanctity of these Religious, we know, by our own experience, how the holy Church of God receives each day the benefit of their pious exercises, their prayers, mortifications, austerities, preachings, confessions, and administration of the Sacraments, which contribute much to the glory of God and the salvation of souls. Wishing to provide in a becoming manner, as far as lies in our power, for the increase of the said Order, by our own impulse, with clear knowledge, after serious deliberation and in the plenitude of our Apostolic power We erect and institute for perpetuity by the tenor of these presents. . . . . *

It was about this time that the affair of the Foreign Missions was discussed. From their establishment, the Discalced Carmelites had shown on every occasion that they were animated with the spirit of their glorious Mother. Burning with zeal for the Divine honor, seeking martyrdom at the age of seven years, it was fitting that she should count apostles and martyrs in desire or effect among her children. She relates in the Book of her Foundations that she could not read the lives of the saints

* Magnum Bullarium Romanum, Tom, III., p. 99, and Bullarium Carmelitanum, Tom. III., p. 325.

who had made great conversions without being greatly moved, and she envied them more even than she did the martyrs. She tried to excite her children by every possible means to the love of souls, and thus the spirit of the Mission awoke in the cradle of the Reform; from the heart of the mother it passed to the heart of the sons, and even before her death she had the consolation of witnessing the first departure for the Congo and Guinea, planned by Fr. Jerome Gratirn. This first Apostolic expedition went forth in 1582, and of the little group of missionaries four perished in a tempest, and were seen in a vision by the saint. Nothing daunted, new missionaries set out again, and succeeded in establishing in the Indies the Province of St. Albert, so flourishing, even to the present day. The Congregation of Italy was not behind that of Spain in its great desires for conversion of the Infidel, and during the pontificate of Clement VIII. its members went to Persia by his appointment. The Pope himself wrote to the Shah of Persia, saying that in order to make the new missionaries more pleasing to the people, it should be remembered that they had for their ancestors and founders the holy Prophets Elias and Eliseus, celebrated among all nations and all peoples. The Shah had the letters of the Pope translated into the language of the country, and rejoiced at the esteem shown him by the Court of Rome. He assured the missionaries of his favor and protection, ahd gave them a large and commodious house, with permission to propagate the faith with full liberty throughout his dominions. May it not have been the intercession of the Persian soldier Anastasius, the great martyr, who in the time of Chosroes left the army

to embrace the faith and put on the robe of a Carmelite, that, with the holy revenge of the saints, won this favor from Heaven and obtained that his brethren in religion should come, centuries later, to nourish the seed sown by his blood in his native land?

The first missionaries must have been angels in human form, for it is related of them that they travelled in their habits, at the peril of death, through Protestant Germany, schismatic and half-savage Moscovia, to distant Persia, attentive to each religious exercise, relaxing nothing of the rigor of their rule. Prayer and penance, walking hand in hand, the double spirit of Elias seeking the conquest of souls.*

The Pope was so pleased with their spirit, that he constituted Fr. Peter of the Mother of God, superintendent of all the Missions then instituted for the Propagation of the Faith in Infidel countries. Paul V. continued this charge to Fr. Peter, and after his death, to Fr. Dominic of Jesus and Mary, giving him the care of providing for the spiritual and temporal needs of the Missions of the entire world. Later, Fr. Dominic represented to Gregory XV., then reigning Pontiff, that one man alone could not possibly fulfil so great a charge, and entreated him to establish, according to a plan indicated by another Religious of the Order, the illustrious Thomas of Jesus, a Congregation especially charged with these affairs. The Holy Father graciously acceded to the request, and by his Bull, *Inscrutabile*, of June 22, 1622, instituted a Congregation of Cardinals and other Prelates, under the title of *Propaganda Fide*. Thus Carmel indirectly gave birth to the

* See History of the Establishment of the Missions of Persia, by P. Berthold.

Propaganda, for the Ven. Fr. Thomas of Jesus was the first to develop the idea in his work, "*De procuranda salute omnium gentium.*" When the project was realized, Gregory XV. chose Ven. Fr. Dominic as a member of the Congregation, and by his years of experience he greatly contributed to the solidifying of the institution.

The Missionaries went from Persia to India and Sumatra. Frs. Denis and Redemptor were the first to seal with their blood the apostolate of Carmel. The spirit of the Mission spread. In England and Holland apostles fought and fell in the Protestant persecution. The establishment of the Missions in England dates from 1614. There were four stations, London, Canterbury, Worcester and Hereford, and from these the Missionaries went into the surrounding countries. An old manuscript chronicle speaks of continual persecutions, arrests and imprisonments, but, in spite of all, these intrepid men persevered, and the house in London gained considerable importance. Later the Monasteries were sacked and the Religious dispersed, but they always reorganized as soon as it was possible.

There were also missions in Ireland, and martyrs there as well. In the work, "Our Martyrs," by Fr. Dennis Murphy, is given the history of Br. Thomas Aquinas, a distinguished preacher and missionary put to death in 1642. Br. Angelus of St. Joseph, and Br. Peter of the Mother of God, a lay brother, are also mentioned. Their sufferings were great, but to the end they converted souls by their zeal and devotedness. The Monastery at Dublin was changed into a theatre, and the Fathers scattered. The Missions in Ireland must have been extensive, for

when the Chapter of the Order was held in 1647, for the election of Superiors, three of the Religious were expected, but only the Socius, Fr. Cyril of St. Joseph, arrived, and he narrowly escaped capture. He had taken with him the historical documents of the Province and the judicial acts relating to the glorious death of the friars, but was constrained, in order to save himself, to throw them into the sea.*

In France Fr. Bernard of St. Joseph aided actively in the establishment of the Society of Foreign Missions.

In Belgium the Seminary of the Missions was established at Louvain, and received from all the Provinces the young Religious, who felt especially called to apostolic labors. The Missionaries were known not only in Asia: in Africa they went to Mozambique and Madagascar, and in America to Louisiana. Little is generally known of the Carmelite Missions which have flourished to the present day. In Malabar they have cultivated two vast Dioceses, they have formed an indigenous clergy, and the Seminary of Puttempaly, already nearly half a century old, has had the honor of forestalling the recently expressed desire of Leo XIII. concerning the Seminaries to be established in India. The spirit of the Mission may be said to have awakened also in the daughters of St. Teresa, for a Missionary Order of Conventual Tertiaries has recently been established in India, and is doing immense good there, coming to the aid of the Missionary by instructing the children and saving them from Protestant influence. There are flourishing schools for the natives of Trevandrum, Quilon and Tangacherry.

* Our Martyrs, p. 46.

In the Diocese of Verapoly there are also three or four other Communities of Tertiaries for the education of girls, and also a Normal School to prepare trained Catholic teachers. The Apostolic Carmel in India cherishes the hope of founding in the near future a small house in England, to prepare subjects for these arduous Missions. There is need of English-speaking Religious to counteract the influence of Protestant missionary effort, and of young women of superior attainments who may successfully compete with the teachers in the subsidised schools of noncatholic origin. Surely this is a work after the heart of St. Teresa, and it is to be hoped that many will be found willing to consecrate their talents to the glory of God in such a manner, when they know how much there is to be done The work received the special benediction and approbation of the V. Rev. Fr. Dominic of St. Joseph, Prepositor-General of the Discalced Carmelites, and was fostered by the fatherly care of the late venerated Rt. Rev. Fr. Marie Ephrem, Discalced Carmelite and Bishop of Trevandrum.*

From the year 1582, the time of the departure of the first Carmelites, the Congregations of Spain and Italy contributed so largely to the work of the Foreign Missions, that it may be said that the Church is indebted to them for the number of Stations established in Infidel countries to announce the Gospel.

But, while the Reform of St. Teresa was lifting the flaming sword of zeal of the Prophet Elias above the holy mountain, the Religious did not forget that they were descendants of the Hermits, and that the spirit of solitude

* Carmel in India. London: Burns & Oates.

was in a special manner their inheritance. Fr. Thomas of Jesus, one of the first and most illustrious sons of the Reform, made a profound study of the Primitive Rule, and reflecting that the Order, though it was essentially eremitical, as it had been so instituted by Elias and restored by St. Teresa, yet could not be absolutely so now, since its coming to the West, as the Holy See had seen fit to place it in the rank of the Mendicant Orders. He wished to find a way to embrace the two kinds of life, and so unite them that one might come to the aid of the other.

To this end Fr. Thomas wrote a memoir indicating the plan of the Desert, by which there might be established in each Province a Desert or monastery of Solitaries, with separate hermitages, where the Religious could retire for a time, or for life, according to the attraction of the Holy Spirit, to reanimate their spirit, after the manner of the ancient Solitaries of Palestine and the Thebaide. The first Hermitage, or Desert, was established in 1592, near Pastrana, and, later, Fr. Thomas, being Provincial, founded the celebrated "*de las Batuecas*." The plan of life in the Desert is as follows:

The number of Religious in each must not exceed twenty for the Choir, besides the Brothers for the work of the house. Ordinarily, the Religious cannot live there less than a year, and they must assist at all the exercises. All kinds of scholastic studies are prohibited. The principal end of the institution of the Desert is, that the Religious may aid the Church and benefit all the faithful by their continual prayers, their vigils, their mortifications, and other pious works. In consequence, all the Masses are offered to God for the welfare of Holy Mother Church,

the spiritual advancement of the Order, for the obligations and necessities of the Desert, and for the benefactors of the Congregation, and no alms may be received for these Holy Sacrifices. Silence is rigorously observed, and the Religious may only speak to the Superior in the Desert. Though the fasting is rigorous in all the houses, it is still more so in these hermitages. Besides the cells in the Cloister, there are others in the woods, separated from one another, and at a distance from the Monastery, to which the Religious are permitted to retire from time to time, and where they may live in still greater solitude and more rigorous abstinence. The hermits see no one, and live only on fruits and herbs very simply prepared. Each week the Fr. Prior visits the cells of the Religious, to see that all is well with them. The Deserts were found to be admirably suited to the needs of Carmel, and have been a source of strength and light to innumerable souls.

CHAPTER VI.

MT. CARMEL, PALESTINE.

FOR nigh unto four centuries, since 1291, when the last martyr fell under the sword of the Saracen, Mt. Carmel had stood solitary by the sea, mourning the loss of her departed children, but God was preparing a wonderful soul, who, like another Elias, was to spend his life in prayer and praise upon the holy mountain, once more to be peopled with the sons of Mary and of Elias.

This chosen soul was Fr. Prosper of the Holy Spirit, whose wonderful life reads like a romance of spirituality and is worthy of special consideration.

The re-establishment of the Primitive Rule, naturally inspired the Discalced Carmelites with the desire of returning to the land of their birth. This was not easy of accomplishment, for, from the time of the massacre, when the holy mountain had been depopulated, the condition of the Holy Land had been little improved. The system of feudalism constituted by the Saracens after the conquest, pressed heavily upon the people. The Emirs lived as nomads in their little domains, supported by the inhabitants, and making extortionate demands upon all who established themselves within their boundaries; they

were taxed, themselves, by the Pacha of Damascus, who, in his turn, was a tributary of the Sultan of Constantinople. The central power, was, it is true, demolished; the battle of Lepanto dealt the first blow, which was followed by many others and the European influence began to penetrate the Ottoman empire. The ambassador of France could speak with power at Constantinople, and what was of more value (because by them one could get at the turbulent Emirs), the French Consuls living in the different cities knew how to make their protestations heard. Thus, the Religious who would come to Carmel, might at least hope to find an opening.

The vessels of the Knights of Malta were there to receive them kindly, and to protect the narrow coast which formed, with the two elevations of Carmel, the small fief of the Arab Prince Tarab or Tarabie; so, the enterprise, though surrounded with numerous dfficulties and great perils, was not absolutely impracticable to resolute and courageous souls. For this enterprise the Congregation of Italy could furnish worthy laborers. In 1603 there was question of it for the first time, when Fr. Peter of the Mother of God told the Sovereign Pontiff, Clement VIII., that the Missions of the Discalced Carmelites had been definitely resolved upon by unanimous consent, and he added, that they proposed to commence with the Holy Land and Mt. Carmel, but, as has been seen, the Holy Father said, "go to Persia," and they went. The route to Persia passed by Alexandria, and to gain this point, the shortest way was to embark at Genoa, at Venice, or Malta, and by so doing the traveler would, at each journey, double the promontory of Carmel. The zealous mission-

aries saluted the holy mountain with ardent and tender love, and several felt a longing to go and dwell there. Fr. Basil of St. Francis said he became a Discalced Carmelite, that he might end his life upon Mt. Carmel, and in truth he did live and die there at the close of his missionary labors in Ispahan and Bassourah. Fr. Prosper too, who had been destined by Divine Providence for this work, sighed to begin his labors, but the time had not yet come, the long years of his preparation were not yet at an end and his desires were to be purified still further by patient waiting.

Fr. Prosper was born at Nalda in Navarre. God favored him with graces from his earliest youth. At the age of eleven years, while at the College of Logrono, he heard several exhortations which treated of the hermits of the Thebaide, and which inspired him with so ardent a love for solitude, that he wished in the following vacation to go and dwell with his cousin on a neighboring mountain. The latter replied, "and what will we have to eat?" "Are you troubled about that?" replied the young Prosper, "the same God that feeds all the animals on that mountain, will not forget those, who for love of Him, go away from all the occasions of sin, we will eat the plants that grow up there, and that will be enough." "That is not enough for me," replied his practical cousin, "Well, it is for me," said Prosper, and stooping down he began to eat the plants near him. It was the dawning of his future life. He made his novitiate at the Monastery of La Scala, and after his profession, because of his marked attraction for solitude, he embraced the eremitical life in the desert of the Province of Genoa, commonly called the "*Dovecote*." There he

applied himself to the consideration of the origin of his holy Order, and the admirable life led by the hermit saints on the holy mountain, saying often: "Who knows but a dove will yet go from this Dovecote to build its nest upon Mt. Carmel."* But he knew not that soon he was to be that chosen one. After numerous proofs and trials, by means of which God knows how to afflict and prepare his vessels of election; being missioned to Aleppo and then recalled and sent to Spain; and finally being ordered again to the Holy Land; after troubles with the natives, illness and almost insurmountable difficulties, all of which he bore with peace and tranquility of soul, he at length received the final letter from the Fr.-General, telling him to go at once to establish the Foundation on Carmel. This was in September, 1631. He then wrote at once to the Prince of Mt. Carmel, Emir Tarabei, saying: "I have received orders from the Roman Pontiff and my superiors, to ask your permission to dwell in your country and establish myself on Mt. Carmel, especially at *Kader* or the cavern surnamed of St. Elias, the prophet of Mt. Carmel; to build there a house, to have a garden and other things necessary for human life." All was accorded, ratified and signed by the Emir, November, 1631, upon the promised payment of a sum of money. In this important enterprise, Fr. Prosper was aided by the devoted Franciscans of Nazareth, who received him into their house with warmest hospitality and counselled him in every difficulty.

On the 29th November, 1631, Fr. Prosper went to the cave of Elias and there offered the Holy Sacrifice with deep emotion. However, the victory was not complete,

* Annales de Carmes, p. 600.

for the Greek at Damascus would not resign his act of possession until the promised sum of money was paid. Fr. Prosper immediately set out for Rome, where he reported fully the state of affairs. He arrived just at the Chapter of 1632, when Fr. Paul Simon, of Jesus Mary, was elected Prepositor-General. Six months later, Pope Urban VIII. by his Brief *Circumspecta*, established Fr. Paul Simon as Prior of Mt. Carmel, and prohibited all other Religious of any congregation or institute whatsoever, from establishing themselves on the holy mountain, without the express permission of the Holy Apostolic See.* Since that time, December, 1633, the Prepositor-General of Italy has always taken the title of Prior of Mt. Carmel, and the resident Prior is called Vicar.

Fr. Prosper then returned to the Holy Land, accompanied by two other Religious, Fr. Philip and Fr. Felician of the Mother of God. The French Consul, Marc Doret, was most kind to him, and aided him to obtain the necessary patents. He remained at the Mission of Aleppo, for the Christmas festivals, and on January 1st, took his final departure for the Holy Land.

On February 27th a Mass celebrated at the Kader, or Cave of Elias, formally inaugurated the installation of the little community of three on Mt. Carmel. But their trials were not yet over, one after another, they were visited by severe illnesses, and reduced to the extremity of want. God did not abandon his faithful servants, and the annals relate, that just when they were in their utmost distress, they saw the flag of a vessel, commanded by a Knight of Malta,—the members of this Military Order being at that

* Bullarium Carmelitanum, Tom. II., p. 445.

time the police of the Mediterranean and the adjacent seas —and he had come seeking booty of the Mohammedans. Fr. Prosper sent word that there were on this mountain, two Discalced Carmelites reduced to the last extremity, and begged him to give them a little alms. The Knight sent word that if they would bring him a stone from the church which was on the height of the mountain, that he might place it in his own chapel, which he had at Marseilles in the Convent of the Carmelites, he would give them in return all they needed to live upon. The Fathers brought him the stone from the ruins of the ancient Monastery, destroyed in the 14th century, and he then filled a little bark with rice, lentils, dried peas, and other provisions, which he gave them, and afterwards set sail for another port. Surely he was commissioned by the Providence of God to save the lives of the poor Fathers.

They continued to live their solitary life in the midst of sufferings and perils. At one time Fr. Prosper lost courage and felt that he could no longer maintain his position, in the face of the repeated attacks of the infidels, and their demands for money. He left the holy mountain and went to Malta, where he sent word to his superiors to assign him to a house, that he might go there and die. On the following night he had a vision; the Infant Jesus appeared to him, as he is represented in the picture venerated on Mt. Carmel, and placing Himself on the right arm of the Religious, said: "Prosper, wilt thou abandon us?" At these words the poor missionary felt his bitterness changed into an ineffable sweetness; new courage reanimated his heart with a great desire to suffer and die for God, and in a torrent of tears he replied: "When and

where would I abandon Thee, O God of my heart?" and at the same moment he made a vow to return to Carmel. He took ship for Rome, laid the matter before the Propaganda, measures were taken immediately with the Governor of Constantinople, and an annual tribute was promised in exchange for his protection. Fr. Prosper then departed with new ardor, to find the Infant Jesus and His Divine Mother never to abandon them more. He crowned a life full of merits with a holy death on November 20th, 1653, and was buried in a tomb on the holy mountain. In the "Chronicles of Carmel" a most interesting letter has recently been published, it is written by a "Pilgrim of Picardy," a Jesuit called Adrien de Parvilliers, who was a native of Amiens. He visited Mt. Carmel in 1652, the year before the death of Fr. Prosper, then seventy-eight years of age, and conceived the most tender affection for this holy old man, who received him with open arms and showed him the sanctuaries of the holy mountain. Fr. Adrien writes: "He persevered for long years in this mountain in continual prayers, fasts and mortifications, chanting day and night the Divine Office in the chapel of the Virgin at the regular hours, even though he was often alone, and fulfilling all the exercises of the monastery without fail, even to ringing the bell, for greater punctuality. Often he passed Advents and Lents in the most frightful deserts of the interior of Carmel, taking with him only a little dry bread for his nourishment, and whatever was necessary for saying Mass, on an altar he built himself with stones, placed one upon another, in a grotto unknown to men. There he sang the Divine Office day and night, offered mass without

a server, by permission of the Pope, and passed all his time in contemplation except that which he was obliged to grant for the repose of nature.

It was marvellous to hear of the rude war that the devil made on him, to force him to leave his sojourn on Mt. Carmel. He was despoiled, beaten, tied to the trees many times by the Arabs, in danger of dying of hunger or heat in the ardors of the sun; but, in the end he conquered all his enemies, and his reputation for sanctity was such, that the Christians, Arabs, Moors and Turks, called him the great, the venerable, the holy religious of Carmel. The Arab Prince esteemed him more than all the dervishes of his nation; and the Princess used to come from time to time, to visit the Chapel of the Virgin, with bare feet, and prostrate before the Altar of Our Lady, ask the blessing of the Father. It was beautiful to see the mariners of all nations and religions, bringing their offerings and their vows to the Chapel of Our Lady, which was fillled with large and beautiful candles from Damietta, Alexandria and Cairo." Fr. Adrian brings his account to a close, saying that his love for the good Fr. Prosper was such, that he never would have done speaking of him. In 1655 Fr. Nicholas Poiresson, S. J., visited Mt. Carmel, and he also speaks of Fr. Prosper, who was then deceased, but whose memory was living in all the surrounding country.

Mohammed Bey, Abou Dhahab, who in 1772 succeeded the famous Ali Bey, in the government of Egypt, declared war on the Sheik Dhaher. He made his appearance in Palestine, February, 1776, accepted the submission of Gaza, took and sacked Jaffa, and erected a pyramid with

the heads of the slaughtered inhabitants. Acre was given up to pillage, and Mohammed, after having devastated Carmel, despoiled the Church of all its treasures, put the Religious in irons, and decapitated three of them. The death of this tyrant by the pest, in 1776, gave the Religious of Carmel and the Christians some relief."*

During the great Revolution and the existence of the Republic, Carmel no longer enjoyed the protection of France, and, to crown the misfortune, the Convent was crippled with debts. A merchant, who was creditor for a large amount, wished to sell the Monastery to the schismatic Greeks, and would have succeeded but for the intervention of the Austrian Consul, Antonio Catafago, who went security for eight months. When Bonaparte laid siege to Acre, in May, 1799, Carmel opened her door not only to pilgrims and travellers, but also to the wounded and dying French soldiers. After the defeat of the French, the enraged Turks entered the Monastery, massacred the wounded, dispersed the Religious, broke down doors and windows, and left the holy asylum uninhabitable. Ahmed Djezza, Pacha of St. John d'Acre, continued the persecution. He left only the ruined walls of the Monastery, and, of the Community, only one Brother escaped, who took refuge at Kaiffa.

About twenty years later, John Baptist Frascatti, a distinguished Italian architect, who had become a lay brother among the Carmelites, was commissioned by the General of the Order to go and examine the condition of the Monastery on Mt. Carmel, with the hope of being able to

* Biographie Universelle, ancienne et moderne, Tom. XIII., p. 141, Brussels, 1845.

repair it. The time was ill chosen, because of the revolt of the Greeks, in 1821. Abdallah Pacha, who commanded the port, wrote to the Sultan, that the Monastery of Carmel could serve as a fortress for his enemies, and asked permission to destroy it; the permission was accorded, notwithstanding the remonstrances of the French Consul. Abdallah undermined the monastery, and Br. John Baptist saw the last ruins of the edifice he had come to restore levelled to the ground.

From that time all the beautifully cultivated soil of Carmel became savage, and wild beasts soon appeared. Br. John Baptist returned to Rome, but without abandoning his hope. He went to Constantinople in 1826, and, thanks to the power of France, and the efforts of the French Ambassador, he obtained from Mohammed an official order directing the Pacha to rebuild the Monastery at his own expense, and at the same time permitting the reconstruction of the Church of Our Lady and the Hospice with the alms of the faithful. Br. John Baptist and Br. John of All Saints, authorized by the Holy See, immediately set out on a tour through Europe and Asia, everywhere demanding alms in the Name of the Lord. God so blessed their zeal and energy, that, on the 14th of June, 1827, that year the Feast of Corpus Christi, and also of the holy Prophet Eliseus, six years to the day from the devastation of the old monastery, they laid the first stone of the new. The Church aud Conventual Hospice were rebuilt upon the old foundations, and travellers and sailors again found there a tutelary asylum.

In 1839, Gregory XVI. erected this Church, for perpetuity, into a minor Basilica, with all the privileges,

graces, pre-eminences, exemptions and indults enjoyed by other minor Basilicas, declaring that henceforth it should bear the title of Our Lady of Mount Carmel.

Yet once more the monastery was menaced, as late as 1886. The German Lutheran Colonists, who had established themselves at Kaiffa, a small seaport at the foot of Mt. Carmel, assaulted the Religious with force and arms, breaking down the poor walls of the Cloister and using violence and artifice in their endeavors to gain possession of the holy mountain. The Fathers were in imminent danger of having their holy places destroyed for lack of money to pursue their rights in the courts, for, though the Lutherans had been officially declared in the wrong, still, backed by Prussian money, they were in hopes of winning. This time America had the glory of coming to the aid of the persecuted Religious and saving the holy mountain. The late James A. McMaster opened a subscription in the New York Freeman's Journal, and sent, through the Rev. Mother Prioress of the Baltimore Carmel, a draft of $1,000 to the Fathers on Mt. Carmel. The pecuniary assistance thus obtained, enabled the Friars to bring their law suit to a successful issue, and averted the danger that threatened the most precious inheritance of Carmel.

Carmel, by the sea, is still a fruitful vineyard, and all pilgrims who visit the Holy land, the captains of vessels, merchants and sailors, who anchor at the neighboring ports, never fail to visit the good Religious on the summit of the holy mountain, who exercise towards all, without distinction of religion, the most generous hospitality.

CHAPTER VII.

CARMELITES CROSS THE PYRENEES.

THE English and American Carmelites trace their descent directly from St. Teresa, through the Foundations made by Ven. Mother Ann of Jesus in France and the Low Countries, therefore a glance at their history and a knowledge of some of the heroic souls raised up by God for them will prove of special interest.

The introduction of the Reform into France was a most important event in the Order and was not made without overcoming innumerable obstacles. The initiative of this great project may be said to belong to St. Teresa herself, for the thought of France occupied a large place in her heart, thirsting for souls, and even a year before her death it was known to her, for it is said, that Our Lord revealed to a devout soul "distant regions where many souls waited the coming of Ann of Jesus to be converted by her aid." *

It is related also in the autobiography of V. Mother Ann of St. Bartholomew, †

* Vie de la Mere Anne de Jesus R. P. Berthold Ignace de Sainte Anne C. D. Definiteur General.

† Vie de la Ven. Mere Anne de Saint Barthelemy par Marcel Bouix, Liv. II. Chap. II. Paris, 1872.

that one day our Lord appeared to her radiant with beauty, but profoundly sad, and said: "My daughter, assist me; see how many souls I am losing;" then he shewed her the whole of France and the thousands of souls lost by means of the heretics. This sight filled the Venerable Mother with so great agony and such intense love of God, that it seemed she could not live, so ardent was her thirst for the salvation of these souls. For many years she suffered a martyrdom of charity, offering without ceasing her prayers and penances to God for the salvation of that unhappy country. This was long before there was any thought of having a Foundation in France. It was only after the death of St. Teresa, when the wonders accomplished by her in Spain became more generally known, that the desire was awakened in France. But is was not until after twenty years of ardent prayers; of generous and constant efforts; with the union of the most powerful personages, encouraged by revelations from Heaven, that the work was accomplished.

In the meantime, the providence of God was preparing the soil for the good seed, which was to bring forth abundant harvest for His glory.

On Feb. 1st, 1565, a wonderful soul was born to France and to the Church; this soul was Barbara Avrillot, daughter of Nicholas Avrillot, Lord of Champlatreux, and Marie d'Huillers, a member of one of the noblest families of France. She became Mme. Acarie, and later was beatified under the name of Blessed Mary of the Incarnation, Discalced Carmelite, and Foundress of the Order in France. In her

early youth she desired to become a Religious, but in obedience to her parents and fearing to go contrary to the will of God, she married Pierre Acarie, Lord of Montbrand. St. Francis de Sales testifies that she became a perfect example of every Christian virtue for those living in the world. Her great and noble heart was broken at the sight of the wars, political and religious, that devasted her unhappy country, and when peace was at length restored, she could think only of increasing and spreading the worship of God. Apart from her own efforts and the money which she gave to adorn and restore the churches, she succeeded in establishing anew the Religious Orders in France. This she brought about by her labors and by the great influence she possessed with leading men.

M. de Bretegny, a noble and devout Christian, born in France, but who had passed most of his life in Spain, was devoted to the Order of Carmel, and for years had cherished the hope of the Foundation on his native soil. He looked upon this desire as a particular vocation to which he was called by God. "It is my only occupation," he was wont to say, "and all my glory shall be to further it as much as lies in my power."*

To facilitate this, he translated the works of St. Teresa from Spanish into French, in order that her spirit might become known, and Mme. Acarie, hearing of these books, sent for them and had just begun to read them, when towards the end of the year 1601 St. Teresa, shining and glorious, appeared to her in her

* Vie par le P. de Beauvais.

Religious habit and warned her that God wished her to labor for the Foundation in France of the Discalced Carmelites. She related the vision to her confessor, who found in it all the marks of truth, and immediately efforts were made to accomplish the will of God.

Many difficulties arose and meetings were held to discuss the project. St. Francis de Sales assisted at them, and in the name of the Princess de Longueville, he wrote himself to Clement VIII. to recommend the Foundation. The following is an extract of the letter of this eminent saint and doctor of the Church:

"Most Holy Father:

Being at Paris, for the affairs about which I had the honor to write you a short time ago, I could not avoid preaching several times, not only for the people, but also before the King and Princes. On this occasion Madame Catherine d'Orleans, Duchess de Longueville, a Princess most illustrious for the nobility of her blood, and what is more important, for her love of Jesus Christ, wishing to found at Paris a Monastery of Discalced Carmelites, has thought it well to unite me with several theologians of eminent piety and profound knowledge, requested by her to deliberate on this subject. We met together to this end during several days, and the matter being seriously examined, we saw clearly that the design had been inspired by God and would contribute greatly to His glory and to the salvation of a great number of souls.

What remains to be done is, that this pious design should have the authority of the Holy See, and that its execution should be placed at the good pleasure

of the King, who, contrary to the expectation of several persons, immediately gave his consent.

We, therefore, send the bearer of the present appeal, to throw himself at the feet of your Holiness and supplicate the granting of the Bull that is necessary to give to this establishment its existence and perfection.

As for me, who have assisted at nearly all the meetings held in regard to this subject, although my testimony is not of great weight, I cannot prevent myself (and moreover I am bound to do so) from declaring as strongly as lies in my power, that the good of Religion demands that you authorize by your Apostolic Benediction this Foundation, inspired by Heaven, to the end that it may take place immediately and in Paris, where they have designed to make it.

It is this which the virtuous Princess I have mentioned and many others supplicate with me."

This petition, presented at Rome by M. de Sauteuil, the Secretary of the King, had the desired effect, and on the 30th November, 1603, Clement VIII. signed the Bull approving the foundation of the Carmelites in France.

It was necessary then to decide who was to go on the Foundation, and this caused much discussion and many delays, for the Spanish General, as may easily be understood, was loth to part with the great Spanish Mothers, who had been the first fruits of the Reform and had imbibed the spirit of St. Teresa at its fountain source. On the other hand, Cardinal de Berulle and the others interested wished only the souls most renowned for their sanctity to be the foundations

of so great a spiritual edifice as the Carmel in France was destined to become.

At length, by command of the Nuncio, the General appointed to cross the Pyrenees and establish the Order in France the following Religious: Ven. Mother Ann of Jesus, whom St. Teresa had received into the Order "not as a novice, but as her co-adjutrix in the work of the Reform," and who had already made several foundations in Spain, a Religious renowned throughout the Order for her gifts of nature and of grace; Ven. Mother Ann of St. Bartholomew, in whose arms St. Teresa gave up her soul to God and who was most tenderly loved by the saint and her constant companion; and four other Religious, Isabella of the Angels, Beatrix of the Conception, Isabella of St. Paul and Eleanora of St. Bernard, all souls of rare and tried sanctity, highly esteemed in the Order. They set out on their journey and for seven long weeks suffered many perils and hardships. They traveled in carriages and often had to walk on account of the dangers of the road, for the carriages were several times overturned. Mother Beatrix of the Conception related that when they left Irun, the relations of one of the Religious affectionately pressed them to stay a few days at her magnificent country seat. They had much need of rest and were inclined to accept the offer of hospitality, but V. Mother Ann of Jesus would not consent. She said to the French ladies who accompanied them: "If you delay one day, all is lost, because we shall be obliged to return to our monasteries." They imme-

diately continued their journey, and had hardly passed the frontier when they learned that the King of Spain had sent an order forbidding the Carmelites to leave his dominions. As they were no longer within his Kingdom they went on their way. They arrived in France on the 15th October, 1604, the Feast of St. Teresa, and two days after, the eve of St. Luke's, they entered the apartments prepared for them, while chanting the Psalm *Laudate Dominum*, as was their custom in taking possession. Three days later, the Queen and the Princesses came with a grand cortege to pay them a visit, and left them a generous alms. Their future monastery was soon begun. The Duchess of Nemours laid the first stone in the name of the Queen, Marie de Medicis; the Princess de Longueville and her sister, the Princess d'Estouteville, laid the second. Mme. Acarie and M. de Marillac, Guardian of the Seal, superintended the construction, which occupied two years.

A number of distinguished persons soon entered, and vocations were so numerous that many other foundations followed in quick succession. The second was at Pontoise, with the V. Mother Ann of St. Bartholomew as Prioress. Shortly after, Dijon was established, and in 1606 it was followed by that of Amiens. It was to Amiens that Mme. Acarie retired as a lay sister, taking in Religion the name of Mary of the Incarnation. Three of her daughters became Carmelites and Prioresses of different houses. She died in the odor of sanctity at Pontoise, April 18th, 1618, in the 52d year of her age. She was beatified by Pius

VI. in 1791. The ceremonies preliminary to her beatification were unusual and remarkable. On October 15th, the Feast of St. Teresa, 1788, the Sovereign Pontiff Pius VI. went himself with great ceremony to the Carmelite Monastery of the Four Fountains at Rome for the publication of the Decree regarding her heroic virtues. He was accompanied by the Cardinal Duke of York, Postulator of the Cause; Cardinal Archinto, Prefect of the Congregation of Rites, the Promoter of the Faith, the Protonotary Apostolic and a number of other Prelates. The Pope having celebrated mass, entered the enclosure of the monastery with his attendants, and seated upon a throne erected in the choir of the Religious, ordered the reading of the Decree. Later the Decree of Beatification appeared, which began as follows:

"If the multiplied wounds inflicted upon the Church in France have torn the paternal heart of Our Holy Father, Pius VI., the same Kingdom offers him great consolation in the venerable servant of God, Mary of the Incarnation, who, in the judgment about to be proclaimed, has been found worthy of the honors reserved to the inhabitants of the Heavenly Country . . . We have reason to hope in the Lord that, in ordaining for her public veneration, her nation by rendering her homage and imitating her virtues, may draw down the abundant fruits of her protection and obtain from Heaven that Religion there may return to its primitive purity."

In truth, the Blessed Mary must have interceded in Heaven for the good of the nation she so dearly loved,

for the Order of Carmel spread with a rapidity that may be called miraculous. In fifty years, from 1604 to 1654 (the date of the Foundation of Angoulême), 67 monasteries of the Nuns were founded in all the principal cities and towns of France.

It would have seemed necessary, humanly speaking, that V. M. Ann of Jesus should have remained in France for some time, to nourish the tender vine planted upon foreign soil, and to instill into all hearts the spirit of St. Teresa; but God, who could give the increase by His own power, had other designs for her. Her journeys and her labors were not yet over. After making her third Foundation within two years, she was summoned to plant the seed in another chosen vineyard. In 1606 the Infanta Isabella, who, with her consort, Albert, ruled over the Netherlands, made pressing solicitations to obtain the Descalced Carmelites in her dominions. She sent for M. de Bretigny and urged him to do all in his power to bring this about. She wrote herself a most pressing letter to V. Mother Ann of Jesus, whom she had known in Madrid, asking her to undertake the Foundation, and promising to do all in her power to aid the Religious. After having read the letter, the Ven. Mother declared her willingness to grant the request, when she would be assured of the consent of her Superiors.

This was willingly obtained, and the Nuncio of Brussels having approved the introduction of the Religious into the Low Countries, the negotiations were speedily and happily terminated.

The Venerable Mother Ann, with six Religious, arrived in Brussels and was taken at once to the Palace, where a number of the nobility were in waiting. From the ante-chamber they were conducted by three ladies of honor to the Serenissima Infanta, who received them, literally, with open arms, for she would not allow the Venerable Mother to kiss her hand, as was the custom of the Court, but embraced her and pressed her tenderly to her heart, begging her to lift her veil and to tell her the names of all the Religious who were with her. The Archduke also joined in the conversation, and the interview lasted for an hour. The Religious were then conducted to the house prepared for them near the Palace. They entered chanting the *Laudate Dominum*, and took possession on January 22, 1607, the Feast of St. Anastasius, a martyr of the Order. Three days later, the Feast of the Conversion of St. Paul, took place their canonical installation in the temporary monastery. The Apostolic Nuncio, Mgr. Dece Caraffa, afterwards Cardinal, chanted the mass in the presence of the Archduke and his Court, together with all the Prelates then at Brussels, the Magistrates and the nobility. The Court Preacher, Dom Bernard de Montgaillard, of the Order of St. Bernard, who later became Abbe d'Orval, delivered the discourse. After the mass the enclosure was sealed. The Archduke furnished the Sacristy with royal munificence, giving all that was necessary for the ceremonies of divine worsip.

Two months later, the announcement of another ceremony assembled all the population of Brussels.

Albert and Isabella, not content with bringing the Religious to the city and placing them in a house which could absolutely have been made to suffice for their use, wished to build a monastery exactly conforming in every particular to the Rules laid down by St. Teresa. The Feast of the Annunciation was the day appointed for the laying of the corner stone. The account of the ceremony given in the life of V. Mother Ann of Jesus is full of interest. Three large platforms had been erected, covered with rich carpet. The one on the right was occupied by Albert and Isabella, with the ladies of the Court, the Apostolic Nuncio, the Duke of Aumale and d'Ossuna and members of the nobility. In front of the platform were the Magistrates of the city and the officers of the Army, and drawn up in line surrounding the vast enclosure were the Cavaliers and the Life Guards, forming a wall to leave space for the procession. Behind them pressed an immense multitude anxious to see and full of sympathy.

When all was ready, His Grace, Mathias Horius, Archbishop of Mechlin, blessed the stone, on which was cut an inscription giving the date and title of the Monastery, and stating that it was the gift of Albert and Isabella. The stone was then carried in procession to the spot prepared, their Highnesses following. Arrived at the place, the Infanta knelt on the bare ground, and in a short and fervent prayer, offered the Church and Monastery they were about to build to God, to the Blessed Virgin and their Saints and Patrons. Rising, she laid the stone, using a golden

trowel. The Archduke then approached, fastened it firmly with some blows of a golden mallet, and the procession continued around the foundations, while the choir sang hymns of praise and thanksgiving. The ceremony ended with the blessing given by the Archbishop, who granted to all present an indulgence of forty days. The workmen immediately continued the building, which was in every detail according to the spirit of St. Teresa. The Archduke himself superintended its construction, consulting the constitutions of the Order and taking counsel with V. Mother Ann of Jesus. All grandeur was avoided; the rooms were low, the cloister of modest proportion, and all bore the seal of piety and religious simplicity. The Church was most beautiful and richly adorned, as is permitted in the Order, for the dwelling place of the Most High; but the Monastery was poor and plain, as was befitting for Religious. Notwithstanding all efforts, it was not completed for four years, and in 1611, the eve of the Feast of St. Joseph, the ceremonies of installation took place. The Apostolic Nuncio made the translation of the Blessed Sacrament, and the Archduke, with the Lords of his Court, carried the canopy, and the Nuns of the Monastery, in their white mantles and long veils, holding lighted candles, followed two by two. V. Mother Ann of Jesus came last, accompanied by the Infanta. An immense crowd lined the street ouside the Monastery.

The Blessed Sacrament was placed in the Tabernacle, the Religious were conducted to the enclosure

of the Monastery during the chanting of the solemn Te Deum, and the ceremony closed with Benediction.

Many Foundations were offered to Ven. Mother Ann of Jesus in the principal cities of the Netherlands, but her first care was to obtain the Carmelite Fathers, whose presence she had long desired, that they might undertake the direction of the Nuns, as had always been the special wish of St. Teresa. Finding that it was impossible to obtain them from Spain, she wrote to the Fathers of Italy and to the Pope. The Archduke and the Infanta seconded her entreaties. His Holiness Paul V. commanded the Fathers to accede to her request, and Father Thomas of Jesus, a Religious most illustrious in the Order, having been successively Professor of Theology, Prior, Provincial of Castile and Definitor General of the Congregation of Spain, was sent for the Foundation. He was a very learned man, and his biographer relates of him that he studied before he could speak, that he wrote perfectly almost before he could walk, and that when he took his degree they had to resort to an expedient to enable him to sit on the bench with his colleagues. His whole future life was in harmony with this beginning, and his learning was only surpassed by his sanctity.

He arrived in Brussels, with five other Religious, bearing a brief from Paul V. to the Archduke Albert, which began as follows:

"We were much rejoiced in the Lord when we learned of your desire to have in your dominions our dear Sons, the modest and faithful servants of God,

the Discalced Carmelites. This laudable desire has convinced us of your zeal and piety. You could not conceive a more fitting means of repairing the injury done to the Catholic Religion in the Provinces. The virtue of these Religious and their manner of life is an assured guarantee of our holy Religion. They lead men in the way of salvation, not less by their example than by their doctrine and exhortations. With them charity and simplicity walk hand in hand, and thus they easily gain the hearts of men, and inflame them with Divine love. Confiding in the goodness of God, we hope that the servants of God who, wherever they have been established, have spread abroad the good odor of Jesus Christ, may be equally, by their excellent conduct, a consolation to you and your people."*

The Archduke and the Infanta welcomed the Fathers with the utmost kindness. An oratory had been prepared for them in the house of the Abbé d'Ormal, the Court Preacher, where Father Thomas exposed the Blessed Sacrament with great solemnity, on the Feast of St. Michael, September 29, 1610.

So great was the number of distinguished personages who frequented this Church, that the Infanta was pleased to say that since the arrival of the Discalced Carmelites all the Court had been converted. Many novices applied, and the house soon became too small, so the nobles, with the Count of Hanover at their head, constructed a new and much larger Monastery, which was completed in 1614, and the Religious took pos-

* Bullarium Carmelitanum Tom III., p. 415.

session on October 5th, the day on which was celebrated the Beatification of St. Teresa.

Venerable Mother Ann of St. Bartholomew did not come into Belgium with the Foundresses; she remained in France to finish her term as Prioress at the Convent of Tours. In 1612 she set out for the Low Countries, where her presence had been desired for some time. She was received with joy at the Monastery of Mons, recently founded by Mother Ann of Jesus, and while there treated of the Foundation at Antwerp. This Foundation was made in extreme poverty. V. Mother Ann of St. Bartholomew relates in her life that they had only fifty florins to begin with, and those were borrowed.

The Fathers of the Society of Jesus in the city were most kind and gave them all that was necessary for saying the first mass, as they had absolutely nothing. The Magistrates were not favorably disposed towards them and wished to send them away, but God protected them and soon won all hearts, so that after a time they procured the best site in the town and erected their Church and Monastery. Just four years after the arrival of V. Mother Ann of St. Bartholomew in Antwerp, the first house for English speaking Carmelites was established in the Low Countries. England was reeking with the blood of the Martyrs, and almost the last vestige of Catholic worship had disappeared. Many of its noblest sons and daughters still adhered to the ancient faith, and many longed to consecrate themselves to God in the cloister and spend their lives in prayer and penance for their unhappy

country. As all Religious were banished from England and their Monasteries destroyed, it would have seemed that their desires were impracticable. But the designs of God are manifold, and in His chosen time He opened to them the way, by the establishment of Monasteries for the English in the Low Countries, and amongst these was a house of English Teresians at Antwerp.

The following account of the Foundation is taken from an ancient chronicle still preserved in the Monastery of Lanhern, England, and much of it is embodied in the Autobiography of Catherine Burton, Mother Xavier of the Angels, a Religious of this Community.*

The Foundation was made by Lady Mary Lovell, daughter of Sir William Roper, and a connection of the Blessed Thomas Moore. This virtuous lady understood by revelation that the Queen of Heaven required her to found a Monastery of an order most devoted to her service. She laid the matter before her Spiritual Director, a priest of the Society of Jesus, who advised her to write to Fr. Thomas of Jesus, then Provincial of the Belgian Province of Discalced Carmelites. She obeyed at once, but some conditions proposed in her letter raised doubts in the mind of the Provincial, and he was unwilling to grant her petition, so that the matter dropped for a year. One morning, when Fr. Thomas was at prayer, Our Blessed Lady

* An English Carmelite—The Life of Catherine Burton, Mother M. Xaveria of the Angels, compiled by F. Thomas Hunter, S. J. London Burns & Oates.

appeared to him and showed herself much displeased that he was so long in admitting a Foundation where, she said, God would be so much honored and herself receive such particular service, and she charged him to seek for this house the most convenient place and accomplish all things belonging to it in the most perfect manner. He immediately condescended to what the Lady Lovell had proposed, and obtained leave of the Seremissima Infanta to found a Monastery in any part of her dominions. He made choice of a place in Antwerp, which very spot had been shown in a vision to Mother Ann of the Ascension, the first Prioress, and said the first mass himself on May 1st, 1619.

The Most Rev. Father Dominic, then General of the Order, assured the Prioress "that His Holiness, the Pope, never showed more contentment in any proposition he had made him, than in what concerned this Foundation."

Lady Lovell, with great devotion, not only gave all she had for the erection of the Monastery, but spent the remainder of her life in embellishing the Church with rich ornaments. The house was founded by five nuns, who had been trained and instructed by the companions of St. Teresa, and were of such tried virtue and ability as to have been intrusted with the office of Prioress in different Monasteries. The Prioress Mother Ann of the Ascension (Worsley) was an English lady of noble birth and was the first English woman to become a Discalced Carmelite. She was most tenderly loved by Mother Ann of St. Bartholomew, who was ordered by Divine revelation to take her to Ant-

werp, where it was revealed she was to do great service to God. At that time there was no thought of the English Foundation, which was no doubt the work indicated by Heaven. This great soul was commanded by Fr. Thomas of Jesus to accept the office of Prioress, and she established the Community in all true and perfect observance, according to the primitive spirit of St. Teresa, which she imbibed from the Spanish Mothers, under whom she had the happiness to make her profession. She admitted no less than fifty English ladies to the Order during her administration. She founded several Monasteries in the Netherlands, at Bois-le-Duc, Alost, Cologne, Neuburg, Dusseldorf and Munsterfeld. Some years after her death her successors in office founded the Monastery of Lierre and later that of Hoogstraeten; and a century later, three Religious from the Community of Hoogstraeten and one from the English Community of Antwerp, crossed the Atlantic to found the American Carmel. The detailed history of this Monastery and the life of Mother Ann of the Ascension will, therefore, be given in a subsequent chapter. Between the English and Spanish houses of Antwerp there always existed "special affection," as is shown by a hundred letters still extant, written by the Venerable Mother Ann of St. Bartholomew to her dearly loved daughter, Mother Ann of the Ascension.

V. Mother Ann of St. Bartholomew remained at the Spanish house until her death in 1626. It would be impossible to relate all the miracles and prophecies attributed to the intercession of this good Mother.

God, who exalts the humble, was pleased to glorify her with many signs and wonders. Her renown was almost incredible. Nearly all the Christian Kings and Princes of Europe sought her intercession. The Primate of Poland wrote to recommend the Kingdom to her prayers. The Infanta Isabella knelt to receive her blessing, and when about to depart with her army for the siege of Breda, she besought the Venerable Mother to come to the door of the enclosure, and give her blessing to the nobles of her suite and the officers of the army, who, with bowed heads, knelt to receive it, that it might be to them a "safeguard and a pledge of victory."

A few days later Breda fell into the hands of the Infanta. Her faith in Mother Ann was unbounded, and when she was counseled to protect Antwerp from the enemy she replied: "I fear neither for the city nor the fortress, because the Mother Ann is there. This defense is more powerful than all the armies you can assemble." This confidence was well justified. Twice Mother Ann was supernaturally warned of the attacks planned by the heretics against the city, and she saved it by her prayer. Once she spent the whole night with outstretched arms before the tabernacle, and when faint with exhaustion her daughters assisted her, thus renewing the scene of Moses and the Israelites. She received the title of "Liberator of Antwerp."

Albert and Isabella were equally kind to the Fathers as to the Nuns, and had simply to know their desires in order to fulfil them.

When Fr. Thomas was made First Provincial of the newly erected Province of Belgium, learning that he desired to build a desert for the Province, they at once ceded to him in perpetuity a large grant of wood and land with fountains and streams, in the Forest of Marlagne, a league from Namur, together with an annual income of 150 measures of wheat for the maintenance of the twenty-four Religious, provided only that the Archduke should be considered the Founder of the Desert and share in the prayers of the Religious. The grant was joyfully accepted, and in fulfilment of their design a brass plate was placed in the sacristy, with the following inscription: "Each and every priest in this house is obliged to pray to God in his Sacrifices for the Archduke Albert and for Isabella Clare Eugenie, patrons and founders of this desert."

It was the last work of the Archduke, for the Desert was founded in 1620 and in 1621 this great Prince and devout servant of the Church breathed forth his soul to God in the arms of the Ven. Fr. Dominic of Jesus, General of the Order of Carmel. The Belgian Province, and in fact the whole Order of Carmel, treasures with gratitude the names of the Archduke and the Infanta, for their loyal support and constant devotion. From the least detail (for Isabella looked after the granaries and provisions of the house) to the most powerful assistance; interceding with the Pope and raising monuments of Religion throughout their dominions, they neglected nothing for the increase of the Order and the happiness of the Sons and Daughters of St. Teresa.

They give a lesson to the world of the proper and becoming use of power and authority, the use intended by Almighty God for His greater glory and the salvation of many souls. Who can doubt that when they left their earthly thrones it was only to exchange them for the more glorious ones of the Heavenly Kingdom for all eternity.

Fr. Dominic of Jesus, who was present at the death of the Archduke, was one of the most illustrious sons of Carmel. He had received many supernatural favors and the gift of miracles from his early youth. He entered Carmel in his twelfth year and held high offices in the Order. He was Prior of the Monastery of La Scala, Rome, and afterwards General of the Order, and Legate of Pope Gregory XV. to the Court of Ferdinand II. He left Rome in 1620 and arrived in all haste to find the Army of the Duke of Bavaria camped before Greskhowich. On the Feast of the Assumption, being in an ecstacy, our Lord revealed to him the victory of Prague with all its accompanying circumstances, and he urged the Duke to do battle with the enemy. Animated by his promises the Catholics pushed the rebels to Pilsen; and while there Fr. Dominic visited the Castle of Strakonitz, pillaged by the heretics, and found a little picture of the Nativity horribly mutilated. Touched by the sight, the holy man burst into tears and made a vow to use every effort to have it becomingly honored.

He suspended it from his neck and ran to the army of the Duke, which was at the moment in imminent danger of being repulsed by the Hungarian troops,

who were beginning their shouts of victory. At this sight Fr. Dominic, armed with faith and hope, mounted a horse, crucifix in hand, and holding the picture of Our Lady, rode through the ranks crying out in a loud voice: "Where are Thy ancient mercies, O Lord! Arise and judge Thy cause!" The Generals, reassured by the presence and words of the holy man, rallied their troops and routed the rebellious army. The miraculous image received the title of Our Lady of Victory and was taken to Rome, where it may still be seen in the choir of the Carmelites on the Quirinal. All the Princes of Europe, and above all of Germany, have contributed to the embellishment of this Church. Crowns of gold, diamonds and precious stones have been given, and 25 banners taken from the heretics are suspended from the walls. It was shortly after this victory that Fr. Dominic went to the Court of the Archduke Albert, and Providence seems to have guided him there for a special design. Five of the Maids of Honor of the Princess Isabella had received extraordinary vocations from our Lord. Each one faithfully kept her secret to herself and without saying anything to the others, had determined to forsake the vanities of the world and the pleasures of a Court, to embrace the severe life of Carmel. Hearing of the sanctity of the eminent Fr. Dominic, and knowing the hour when he was to visit the Prince, they waited on the staircase of the Palace, where he was obliged to pass, and each one in turn took him aside and confided to him her desire. The holy man listened with the greatest kindness to each one, and promised

his counsel. Many were the trials and delays they had to endure, but in the end, when all was happily arranged, the good Father used playfully to call them "the Religious of the staircase."

The reception of these five chosen souls was made the occasion of a great ceremony. The Infanta and her Court went to Ghent, where they were received, and she remained for six days in order to give the citizens time to prepare for the celebration. The streets through which the procession was to pass were beautifully decorated, and after the mass, which was sung by the Cardinal de la Cueba, the Infanta herself led the five Postulants to the enclosure door. There, according to custom, the Community received them, presenting the Crucifix that they might kneel and kiss the feet of Him whom they had chosen for their all. After the ceremony the Novices, wearing the coarse brown habit of Carmel, and crowned with roses, as joyful brides of Christ, received the visit of the Princess. Happy souls to have exchanged the fleeting joys of an earthly court for the blessed courts of the King of Heaven! The Venerable Fr. Dominic was made glad by this termination of that first confidence on the staircase.

Albert and Isabella were succeeded by Leopold, who showed the same unvarying interest in the Carmelites as did his predecessors, and the Foundations continued without interruption. He gave the Fathers land, that they might build a hermitage in honor of his patron, St. Leopold, for whom he had a great devotion. An interesting incident is told of the Foundation of

Courtrai, which gives evidence of the friendliness and simplicity of the Archduke. The Fathers had long desired a Monastery in that city, but the war and the other difficulties prevented. When the city was captured by Leopold, the Prior of the Carmelites sent Brother Louis of St. John Baptist to witness his solemn entry, because they knew the Prince was very fond of the humble lay brother. Leopold, surrounded by his officers, in the midst of his triumph, caught sight of Brother Louis in the throng of people and, making him a sign to approach, asked him where was his Monastery, that he might go and return thanks to God for his signal victory. The Brother replied, respectfully, that there was no Monastery of his Order at Courtrai; that although permission for it had been granted some time before, many obstacles had arisen to prevent it; that God had, perhaps, deferred the good work that it might be left to the glory and piety of His Highness, and that to undertake the Foundation would be an act worthy of a Prince and an excellent means of offering thanksgiving to God for the favor he had received. Leopold smiled at the earnest discourse of the good Brother, and promised to comply with his request. As a guarantee he took off his glove and pressed the hand of Brother Louis. Many difficulties arose, but the Prince did not forget his word, and when the Fathers went from Tournai to Courtrai for the Foundation, they were met by the Governor of the city with two squadrons of cavalry, and their entrance gave rise to a beautiful feast in which all the inhabitants took part.

The history of the Belgian Province at this period is a bright page in the life of Carmel, and indeed the whole century succeeding the death of St. Teresa was one of glory for the Order. In that short time the Reform had spread through the world. The Congregation of Spain, under the title of St. Joseph, comprised 10 Provinces with 135 Monasteries of women and 113 of men. The Congregation of Italy, erected only in 1600 under the title of St. Elias, comprised 21 Provinces with 211 Monasteries of men and 169 of women. In Ireland there were 11 Monasteries. Moreover, the Missions of Europe were in Holland, England and Scotland; of Asia, in Persia, Turkey, Syria (6 Vicarites), Malaber (5 Vicarites), Mogul (11 Vicarites), China and Pekin; in Africa the Missions were in Mozambique, and in America, in Louisiana.

The progress and sanctity of the Reform had been predicted by St. Louis Bertrand of the Order of St. Dominic. St. Teresa consulted this great servant of God in many difficulties, and she tells us that she received from his advice as much light as consolation. From Valencia he wrote the following letter to the Saint, when she consulted him in regard to her labors for the Reform:

"Mother Teresa:

I have received your letter, and because the affair upon which you have asked my advice is of such great importance in the service of our Lord, I have wished to recommend it to Him in my poor prayers and holy sacrifices. That is why I have delayed my response.

Now I say to you, in the name of the same Lord, to arm yourself with courage to execute so great an enterprise in which He will aid and favor you on His part, so that before fifty years have passed your Order will be one of the most illustrious in the Church of God, which has you in her holy keeping."

The Bollandists state in the life of St. Bertrand that the fulfilment of this prediction was regarded in the process of his Canonization as an incontestible proof of the spirit of Prophecy with which he had been favored by God.*

* Vie de S. Therese ecrite par elle-même Trad. Bouix Paris, 3 edi. 1857, p. 488—note.

CHAPTER VIII.

THE ENGLISH TERESIANS AND THEIR AMERICAN SISTERS.

AS was seen in the last chapter, the Community for English ladies who wished to become Carmelites was established in Antwerp through the charity of Lady Lovell in 1619. Mother Ann of the Ascension (Worsley) was the first Prioress. Her father was an English nobleman, who went over to the Low Countries with King Philip. He afterwards followed the King to Spain, preferring to undergo any misfortune in a Catholic country, rather than remain at home in the Court of a Protestant Queen.

He married a noble Spanish lady of the blood royal of the Kings of Spain and was the father of two illustrious children, illustrious rather for their sanctity than for their worldly rank, for they both became shining lights in the Order of Carmel. Teresa of Jesus, the younger, was the first Novice to head the Profession Book in the English convent at Antwerp, of which her older sister was Prioress. The admirable traits which these two noble

souls had inherited from their English father and Spanish mother naturally fitted them for the work to which they had been called by God, which was to engraft upon the solidity of the English character the lofty enthusiasm and seraphic love of the glorious daughter of Spain, the incomparable Teresa.

The perfection of the house founded by Mother Ann is shown by the following attestation, taken from the old chronicle of the Monastery of Antwerp and now preserved at Lanhern, England:

"I, Brother Mathias of St. Francis, General of the Discalced Religious men and women of the B. V. Mary of Mt. Carmel, having visited this our Monastery of St. Joseph, of English Discalced Carmelites in the town of Antwerp, both in the spiritual and temporal, I have found, by the grace of God, all in good order, and all well disposed, and the Religious most virtuous and observant, so that I have not found it necessary to make here one ordinance, but only to exhort them in our Lord, daily to increase in the fervor and perfection begun, until they arrive at the accomplishment. In testimony of this, I have signed the present with our handwriting and sealed it with our arms.

Antwerp, July 22d, 1621."

The Chronicle continues:

"As the number increased so did the regular observance, the Divine Majesty being pleased to conduct hither many noble ladies of the most ancient families of England, who in the flower of their youth hearkening to the inspirations of the Divine Spirit, became

forgetful of the house of their father and, forsaking their friends and native land, came to Israel, which He had shown them, where they lived in such great perfection and union of minds as it might be truly said of them with the primitive Christians, 'This happy multitude had but one heart and one soul,' each one liking or disliking as the others did. In all proceedings, great sincerity, alacrity and peace of mind, zeal of observance, love of poverty, a high esteem of their vocation; and such an obedience as it was sufficient for them to understand the inclinations of their Superiors; a total forgetfulness and contempt for the world; a continual emulation in the progress of virtue, so that what in itself was most averse to nature was, by their habit of mortification, delightful to them; so strict a recollection and silence, that it has not happened in many years that any one held a discourse out of time or place; such a neglect of themselves as to have nothing to dispose of, but all through obedience."

The particulars are taken from the life of Ven. Mother Ann of the Ascension, whose long experience and perfect knowledge of her Religious makes her testimony unquestionable. The Chronicle continues:

"The temporal means at first were small, and necessary expenses many, yet we never wanted, Divine Providence admirably supplying by sending alms when we were in need. Many times pieces of gold were laid in the Turn without the Turn Sister knowing how they came there, and one day, wanting bread for dinner, we found in the Turn just as much as was necessary without ever knowing whence it came."

Before the death of V. Mother Ann of the Ascension, the Divine Majesty was pleased to show many signs to the Community. A full choir of voices was heard singing these words of the Office of All Saints, "Vidi turbam magnam," and music was heard that could not come by any natural means. At the very time of her decease, one of the Religious, being absent, was wakened out of her sleep by the sound of music, at which being frightened, for it was about midnight, she came with great speed, conceiving our Mother was dying, as indeed she was, or rather beginning a better life, adorned with celestial graces and merits, she being the first person who brought our Blessed Mother Teresa into the English nation, and maintained the Community from its very infancy, not only in perfect observance, but in a matchless and divine spirit of peace and love. Thus, after many labors and languishing desires, after the Beloved of her heart, repeating these words, "Veni Domini, et noli tardare"—"Come, Lord, and tarry not"—she went to enjoy in His Divine Presence the eternal reward of her labors, dying in great fame and opinion of sanctity in the year of our Lord 1644. Our Most Rev. Lord Bishop Gaspar Nemius, out of devotion and affection towards her, sang the mass, preached the funeral sermon and buried her. This illustrious prelate was wont to call this Community "the Children of his heart," which he made appear on all occasions, declaring publicly the interior satisfaction he received from their observance and union. This he testified under his hand to Pope Innocent IV., of which we yet

keep a copy. His predecessor, my Lord John Maldernus, affirmed that the true Constitutions of our glorious Mother St. Teresa were here in vigor and that in his visits and in all the informations which were brought him, he had never found anything that could amount to a venial sin.

Indeed, there is a particular benediction our Lord has been pleased to afford this Community, which is the true and paternal affection we have ever received from all our Superiors, the most illustrious Lord Bishops of Antwerp. Later, the Lord Bishop Ambrosius Capello wrote to the Archbishop of Mechlin as follows:

"I assure your Lordship, that in all my Diocese I have not any Monastery of Nuns in which there is greater regular observance, charity and edifying love, than in these two English houses of Antwerp and Lierre, which may truly serve as patterns to all the Monasteries in the world."

Mother Ann of the Ascension was succeeded in office by great and worthy souls, who continued the work she had begun; the Religious were remarkable for their sanctity and the lives of several have been written, giving accounts of great supernatural favors and graces granted by our Lord to these chosen souls. In the course of one hundred years, seven incorrupt bodies were found in the three Carmelite communities of Antwerp, Musterfeld and Newburg (the latter two communities being founded from Antwerp). The old Chronicle says: "Were the particulars of the most exemplary virtues of the deceased

and many Religious yet living to be related, they would alone compose a large history; the heroical actions of leaving friends, country and plentiful fortunes, in young ladies of the prime nobility and some of the blood royal of England, endowed with many other gifts of nature, may give us a sufficient idea of the many celestial graces and favors with which God is often pleased to reward such even in this life.

Of Sr. Mary of St. Albert (Trentum), the record states "her mortification was so extraordinary that she seemed to be insensible; her silence so exact that she could never accuse herself to have broken it with reflection. She had a constant presence of Almighty God, and so great was her interior joy therein, that she was often forced to divert herself to keep it from appearing publicly. After her death her confessor said we might esteem her for her virtues and practices as a second Aloysius, which said confessor had lived with the Saint in his youth."

Sr. Mary of Jesus (Morgan) of the family of the Herberts, was heiress to the large and ample possessions of her father, and as well for that as for the perfections and graces of her person, was asked in marriage by the greatest Earls of the Kingdom. Her particular vocation to our Order was very admirable, for so contrary to her complexion were all our observances, that she knew they must shorten her life, as in reality it proved; but this knowledge she kept to herself, and with an unwearied fervor, constantly persevered in all observance without the least dispensation, till her last sickness, which was but three days before her happy death; the Divine Majesty concurring with

her desire, in the manner of her sickness, so that she died without breaking the Fast of the Order, which, all circumstances considered, includes a most heroical act of courage and fidelity to the inspirations of our Lord. Her obedience was most exemplary, and this obedience she observed not only to her superiors, but to the least subordinate official, with an incomparable sweetness and humility, which was the more admirable in her by reason of the natural greatness of her mind and the habitual custom she had to command. Her charity and love to the Community appeared by the entire donation she made to this Monastery of her whole estate, which had been sufficient to found in a plentiful manner two other such monasteries, had not the miseries of our distressed country detained us from our right. Her humility was so great, that she thought herself the most incapable person in the world. She lived only five years, yet the examples of her virtues are innumerable and never to be forgotten in the Community."

Sr. Ann of the Angels (Lady Mary Somerset) could not be content till she became poor in the house of Jesus Christ, in which she ever sought the meanest employments, performing them with such delight as was of most exemplary edification. Her friends, considering her great weakness, thought our Order much too hard for her, but breaking through many difficulties and oppositions to enter amongst us, she truly experienced and showed to the world how light love makes the heaviest burdens. She was particularly favored by our Lord in a supernatural way; whereby

the Divine Majesty finding her ripe for Heaven, took her to His Celestial Paradise, there to receive the reward of her great virtues. In the Profession list of Antwerp are found the names of seven of the Howard family and several of the Wakemans. Sr. Mary of St. Joseph (Vaughn) of Courtfield was sent as a Novice to Lierre when only seventeen years of age; she died at the ripe age of seventy-seven, having never lost her first fervor, but increasing every day in Religious perfection. Sr. Margaret of Jesus (Mostyn) was another most favored soul, whose life has been written by Canon Bedingfield. She was held in such esteem for her extraordinary virtues that after her death the Bishop ordered the nuns to write down all they remembered of her, and these papers are preserved now at Darlington. From them and from manuscripts left by Mother Margaret herself at the command of her confessor, the life has been compiled, and it is a wonderful history of the workings of grace in a privileged soul. The name Bedingfield often occurs in the Antwerp lists, and Mother Magdalen of St. Joseph (Bedingfield) was one of the three entire bodies found at Newburgh. An old document from the archives of the Convent of Lierre testifies that a letter from the Monastery of Newburgh says: "Mother Bedingfield's body from time to time sends forth a very fragrant smell; the handkerchief with which they washed her face is just as if dipped in oyle, her body and face a little brownish, but so beautiful and distincte, that it is most easy to know her, the whole body is perfectly entire and fleshy; her coffin is

like new, and the habit she was buried in is whole and not ye least rotted, her linen is white as if just put on, notwithstanding they had covered in her coffin with unquenched lime, which is also as white as if just taken out of the lime-pit. Mother Anastasia (Wakeman) is not so perfectly entire, but fleshy. All her habit is consumed with the lime. Sister Lucy (Splynter) is all entire. Great concourse of people come to see 'em so as they might be counted by thousands—great miracles were wrought while ye three bodies were exposed, which they that received the cures are ready to testifie it upon oath. Notwithstanding since, the Provincial of our Order for the present absolutely commanded they be no more exposed, but all kept in secrete, why we can't imagine, time will tell. For all doctors and surgeons and other great persons of understanding as also many ecclesiastiques and religious men, have declared it to be miraculouse." *

The body of Mother M. Margaret of the Angels (Wake) was also found entire in Antwerp, but a full account of it with a sketch of her life is given in the Life of Catherine Burton, by F. Thomas Hunter, S. J. This holy woman was daughter to Mr. Leonard Wake, young son of Sir Isaac Wake, Bart, of an ancient family of Northamptonshire. Her parents were brought up in the

* Consult the following works: Histoire du Convent des Carmelites Dechaussees a Newbourg sur Danube p. 563. Livres des Professes du dit Convent Iet II partie Livres des visites du Provincial. Vie de la Mere Theodore Landgravin de Hesse, Carmelite a Newbourg, par Charles August Buckhardt dans le recuiel mensuel Le Lion a Augsburg, 1852.

Protestant Religions, but were converted to the true faith at Antwerp, where they passed most of their lives. From her childhood she was remarkable for her piety and at five years of age she obtained leave to fast. She entered the Community of Antwerp in her 16th year and made her profession in the hands of Mother Ann of the Ascension (Worsley), a religious well qualified to guide so choice a soul in the ways of prayer. Her presence of God was such that she preserved perpetual recollection, and seemed entirely dead to all about her except when duty required her attention. This made her breathe such an air of sanctity that her very sight was sufficient to awaken the liveliest sentiments of the presence of God. Her compliance with Rule was so remarkable that it was said of her, "if the Rule of St. Teresa were lost, it might be found again in her practice and conduct." In sixteen years she could only twice accuse herself of lifting up her eyes in the refectory."

It was during her administration that the Foundation of Hoogstraeten was begun, and it was brought to completion by her successor in office, Mother Frances of the Passion. This monastery was founded on the 18th August, 1678, under the title "Domus B Teresiae a Jesu," by the Lady Gabriel de La Laing, Countess of Hoogstraeten and Rheinburg, and widow of Charles Florentine Wild, Rheingrave, Count of Salm, Lieutenant General of the Infantry of the United Provinces and Governor of Breda. This lady, by her importunities, obtained a promise of the Superiors to send Nuns to make the foundation, which she intended

to be for the Dutch. Later, at the request of Mother Frances, she consented to establish it for the English nation, to the surprise and gratitude of the English Religious, who had hardly expected such disinterested charity. The daughter of the Foundress, Mary Teresa Rheingrave, took the habit and in the following year made her profession.

For many years the Carmelites in Belgium continued to lead peaceful and holy lives—saving souls, as did St. Teresa, by trying to become as perfect as possible in observance and charity, and receiving many English ladies, and later some from America, who braved the perils of the ocean for a life of sacrifice and union with God. The 21st Prioress of the Antwerp Community was M. Margaret of the Angels, Brent, 1754, a native of Maryland, and several other noble daughters of the same State entered at Hoogstraeten and Lierre. In those days there were no educational institutions in America, and many Catholic families sent their children to be educated in the Convents and Colleges abroad. This led to many vocations for the Church and the Cloister.

In a manuscript of Fr. George Hunter, mention is made of two young ladies named Boone, who entered at Lierre. Mary Brent entered at Antwerp; she was a second cousin of Fr. Chas. Neale, and the nuns in Baltimore still preserve a letter she wrote him when he was a student at the Jesuit College of St. Omer. It begins as follows:

"My Dearest Cousin:

This acknowledges with many thanks the kind

favor of yours, which I received with much pleasure and satisfaction; what pleased me most was to find you in such good dispositions as to mend your faults, as soon as you were told of them, without excusing yourself in the least. I am truly glad to hear you and your dear little brother enjoy your health. Pray, my dear, the next time you write me, make your brother write a few lines in your letter, if he is with you. I sent your letter to my aunt at Lierre; she is very well and desires her tender love and blessing to you both. I hope you advance in your studies. It is my daily prayer, that if it be the will of God, you may both be good religious men," etc.

Her "daily prayer" was answered. Fr. Chas. Neale, who had been sent to Europe in his tenth year, completed his humanities at the Jesuit College, entered the Society of Jesus in 1771, was ordained priest at Liege a short time before the suppression of his Order, and after its restoration he was the second Superior in the United States. He was the Founder of the Carmelites in America and their devoted Father till his death. "His little brother," referred to in the letter, became Fr. Leonard Neale, also of the Society of Jesus. He was appointed President of Georgetown College in 1799, and later became the Second Archbishop of the See of Baltimore. He was the founder of the Visitation Nuns in the United States, and his tomb is in their Chapel at Georgetown.

Ann Matthews, a member of one of the oldest families in Maryland, entered the Community of Hoogstraeten in 1754. Her brother, Ignatius Matthews,

was a Jesuit in the Maryland Missions, and her nephew was Fr. Wm. Matthews of Washington, D. C. Her pious and virtuous parents instilled in her youthful heart principles of true and solid piety. In her twenty-second year she received the habit, taking the name of Bernadina Teresa Xavier of St. Joseph. She was greatly esteemed for her sanctity and gift of directing souls, and was Mistress of Novices and later Prioress, offices in which she gave great satisfaction.

She had two nieces in Maryland, who had long desired to become Carmelites, but could not cross the ocean on account of the American Revolution. As soon as the cessation of the war made it possible, they joined their aunt in Belgium and were professed in 1784, the elder, Susanna Matthews, taking the name of Sister M. Eleanor of St. Francis Xavier, and the younger (who was the namesake of her aunt), Ann Teresa Matthews, becoming in Religion Sr. M. Aloysia of the Bd. Trinity. The communication established between America and Belgium by the vocation of so many of Maryland's devoted daughters, naturally brought about a desire for an American Carmel, but in a young and struggling country this seemed well nigh impossible; then, too, the war and its effects prevented the accomplishment of these desires. However, God's hour had come, and very soon after the profession of the two novices, their aunt, Mother Bernadina, received a letter from her brother, Fr. Ignatius Matthews, saying, "Now is your time to found in this country, for peace is declared, and Religion is free." Glorious

words, which explain the unexampled growth of the Church in this country in the last hundred years. Long may the nation keep that sacred trust, whereby freedom of conscience is secured to all! It is a trust which dates to the signing of Independence, is embodied in the Constitution and was witnessed by Charles Carroll of Carrollton, one of the "signers," and brother to John Carroll, Archbishop of Baltimore, and Primate of the Church in the United States.

No time was lost at the Hoogstraeten Monastery in preparing for the foundation, and the first instrument God made use of to obtain the temporal means for this great undertaking was Sr. Teresa of Jesus, (Coudray) a Religious of the Convent of Antwerp. She was full of zeal for the spread of the Order, and the American foundation owes much to her labors then, and in after years, for till her death she cherished an ardent love for her sisters over the sea. Her long and beautiful letters, still preserved in Baltimore, form the most precious link of affection between the Carmels of the new and the old world.

There lived in Antwerp at that time a most devout servant of God, M. de Villegas d'Estainbourg, a member of the Grand Council of Brussels and for some time Chancellor. During the trials which had threatened the Belgian Communities just before this time, through the infamous edict of Joseph II., in 1782, for the suppression of Religious Orders, he had been the champion of all the suffering religious, so much so that he was known in Flanders and France, and even in Rome, as the Apostle of the persecuted Nuns. He was

highly esteemed by Sr. Teresa of St. Augustine, the Princess Louise of France, daughter of Louis XV., and had constant communication with her in regard to the Nuns, when it was thought they would have to leave their peaceful asylums. France was then in peace, and Mme. Louise, who was at the Carmelite Monastery of St. Denis, felt the liveliest sympathy for her suffering sisters and obtained from Louis XVI. an act permitting all the Religions of the Low Countries to be transferred to his Kingdom. She wrote to M. de Villegas referring to Joseph II.: "I do not cease to pray for him, whom God uses as an instrument to chastise us, that He may pardon him some day. I hope that thus he will see that we contemplatives are not as useless as they have tried to persuade him. I often repeat for him and all those who surround him the prayer of St. Stephen, 'My God, forgive them, for they know not what they do.'"

When the edict was executed, Madame Louise received the exiled Sisters into France. The English Nuns, on account of their Nation were, however, exempted, and the storm blew over for a time. They enjoyed their seclusion a few years longer, just long enough to complete the American foundation, in 1790, when it burst again with a new fury, and beginning with the terrible French Revolution in 1793, it extended to the Netherlands, destroying the monasteries and banishing the nuns.

M. de Villegas was a particular friend of Sr. Teresa and a frequent visitor at the Monastery. When there was question of the foundation, Sr. Teresa sent for him

and told him of the three Nuns in the Hoogstraeten Convent, who had come from America to imbibe the spirit of the Carmelite Rule, with the intention of returning to their native country to establish a Monastery of the Order. M. de Villegas was much interested and did all in his power to aid the work and collect the necessary funds.

The Bishop of Antwerp, Mgr. Francis Cornelius de Nellis, conferred with Dr. Carroll, then Prefect Apostolic of the United States, upon this important subject, and his consent having been given, it was decided that Mother Bernardina, with her two nieces from Hoogstraeten and Mother Clare Joseph (Dickinson), an English lady, from Antwerp, should go on the Foundation in America. Rev. Fr. Charles Neale, who was confessor of the Antwerp Community, offered to accompany them, and his offer was gladly accepted. His cousin, Mother Margaret Brent, was to have gone also, but she died some time before. She had invited Fr. Neale to be Confessor to the Monastery when his Order was suppressed. At first he declined on account of his youth and inexperience, but with premission of the Bishop and by the advice of Fr. John Howard, President of the English College of Liege, he afterwards accepted and filled the office ten years, with great perfection and to the joy and spiritual growth of all the Religious. Looking back a century, it is evident that this appointment was the work of the spirit of God, for during those ten years spent in that favored city of Antwerp, the home of two Carmels, teeming with the traditions of the Spanish Mothers, where Ven.

Mother Ann of St. Bartholomew lived for so long a time, he imbibed the true spirit of St. Teresa, that he might implant it in the souls who would seek his direction in the cloisters of the new world. He gave not only his services, but his entire patrimony to the Foundation, and he is ever regarded as the first founder of Carmel in America.

Second only to him is M. de Villegas, who labored until his death for the welfare of the Nuns, and said that he would have liked to end his days near them. He gave them an oil painting which they used as an altar piece in their first Chapel, and a Reliquary given him by Mme. Louise of France, who made it with her own hands.* He also sent them a small picture, which he had executed, of the Sacred Hearts of Jesus and Mary under a fig tree, with the words of Christ to Nathaniel: "I have seen thee under the fig tree," and adding: "thou shalt see more marvellous things," and he told those who went to the American Foundation that it would be the same prophecy to them," for that they would see more wonderful things. May this prophecy yet be fulfilled in America, so that under the protection of Jesus and Mary, Carmel may flourish and spread forth its branches as a fruitful tree!

* These and many other precious relics of those early days are preserved in the Monastery of Baltimore. The reliquary is of priceless value, for the cause of the canonization of V. Mother Teresa of St. Augustine (Princess Louise of France) is now in process, and the work may be regarded as done by a Saint.

CHAPTER IX.

CARMEL IN AMERICA.

THE little company of six,—four Nuns and the two Fathers, Chas. Neale and Robert Plunkett,—left for their voyage across the Atlantic on April 19, 1790. They were in secular apparel, as it was not safe to travel in their habits in those troublous times. They had a long and perilous voyage, for the Captain deceived them and took them two thousand miles out of their course, to deliver some goods at the Canary Islands off the Coast of Africa. The ship was ill-provisioned and they were on rations part of the time and in dread of starvation. Several times they were in imminent danger of shipwreck, but they made promises of special devotions and Fr. Neale threw holy water into the sea and they were saved. Once only they had mass on board. Rev. Fr. Neale remained up all night, and wakened the little Community at three in the morning before the crew was stirring, for there was only one Catholic on board beside themselves, and all had to be done very quietly. The Rev. Father consecrated hosts enough to communicate them during the voyage, so whatever privations they had to endure, their Lord was with them and they knew no fear. Their devoted Sisters in Belgium had provided them with some of the

sacred vessels necessary and with an altar stone, which was in truth a treasure. It was brought to the Convent of Hoogstraeten in 1694 by Sr. Catherine of Jesus, of the old English family of Tunstall. It is still preserved in the Monastery of Baltimore and is very ancient in appearance. An inscription on it states that many of the English Martyrs said Mass on it. The Poor Clares of Santa Cruz, where the vessel anchored for some days, sent them beautiful glass cruets with the names of Jesus and Mary on them in letters of gold.

They arrived in New York on the Feast of the Visitation, July 2nd, after a voyage of over two months, for there were no steamships in those days. Such delay seems almost incredible, now that travelling has reached its present perfection. It is not uncommon nowadays to hear of persons who "run across," make a tour of Europe, and return ready to write a volume on all the wonders they have seen, in less time than it took these good nuns to cross the ocean.

They went at once to the house prepared for them through the charity of Fr. Neale, and remained in Charles County, Maryland, for many years.

They began in poverty, though they had a great extent of land, over 800 acres, to care for. Building was very expensive in those days; the house was made of wood and much of it unplastered and so poorly put together that in Winter they had to shake the snow from their beds in the morning. They were, however, full of happiness and God blessed them with good health. Mother Clare Joseph, writing to England, says: "Without rent or revenue, we depend on Provi-

dence and the works of our hands, productive of plentiful crops of wheat, corn and tobacco, a good mill supplying our large and healthy Community with every necessary of life. We raise a large stock of sheep, yielding a considerable quantity of wool, black and white, which we spin and weave, to clothe ourselves and negroes. The situation of our Monastery is pleasant, rural and healthy, being on the top of a high hill. We have excellent water and an extensive enclosure, containing nearly three acres of land. The place is solitary, suitable to our eremitical Order."

Here the Nuns labored for many years, happy in their loved solitude, working and praying for the Church. Their number increased and many novices were received, all great and noble souls, most of whom left homes of luxury for a life of sacrifice. Their Sisters abroad were pleased to hear of the success of the foundation and wrote them many affectionate letters. One of them reads as follows:

"I wish you could have been in a corner to-day, to hear our Rev. Mother say in Chapter so many affectionate things of your dear Foundation, which she called the Benjamin of our house, and by consequence ever to be most tenderly loved and cherished, encouraged and helped; and she recommended to the nuns to pray with great ardor for its conservation, and spiritual and temporal welfare."

Fr. Chas. Neale was ever their true friend and Father. His advice was full of unction, and seemed to come from a heart penetrated with the love of God and absorbed in His divine presence. His cheerful gaiety

was proverbial and lightened many a trying hour. He took upon himself the management of the farm in addition to his spiritual duties, and would cut wood, drive the cart and gather vegetables for the Nuns. The Nuns, on their part, spun and wove all their garments and some of their mantles are still in use, for nothing could be bought like them for durability. While at their spinning, they would keep the Breviary or some book of devotion open before them, and in this way many of them learned the Psalter. Breviaries could not be obtained in this country, and when those they had brought were insufficient for the increasing Community, they printed others by hand. They bound their few books in sheepskin, which they dressed themselves, and, as in those days there were no prayer books, they compiled little books for their devotions and printed them neatly. Treasures of piety are found in these old, time-worn volumes, and they breathe of hearts on fire with the love of God. They show great devotion for the Blessed Mother of God, for all were slaves of Mary, or, according to the quaint old English expression, "had entered into the bondage" according to the particular devotion of Blessed Grignon de Montfort. The act of consecration which each one wrote, and signed with her own hand, always ended with these words "O my dear blessed Lady! I am your servant, and the bond slave of your greatness! O my Lord Jesus! I am yours and your Blessed Mother's servant and bond slave."*

* See True Devotion to our Lady. Translated by Fr. Faber with Preface by Cardinal Vaughn.

The "Pious Guide," one of the first prayer books printed in America, was compiled at "the Monastery," principally by Mother Clare Joseph.

Their little chapel was thronged with devout worshippers from all the country round. It was the first in Maryland dedicated to the Sacred Heart, and Pius VI. granted a Plenary indulgence, to all who should visit it on the Feast of the Sacred Heart or on the first Friday of every month. Their days were "spent in labor and in toil, working day and night, and watching in prayer," as their holy rule prescribes, and their hearts were lifted up with great intentions for the infant church in America, which was in a manner confided to their care, for they were especially founded for the purpose of invoking by prayer and penance the divine blessing upon the Catholic Missions of the new world. Their Monastery was a monument to the faith of those pioneer Christians, who, when much was to be accomplished, could spare souls whose only duty was to kneel in spirit before the throne of God in unceasing praise and intercession. To have some idea of the condition of the Church at that time, it must be remembered that 1790, the year of the Foundation of Carmel, witnessed the consecration of the first American Bishop, Rt. Rev. John Carroll. His diocese comprised the whole of the United States, the white population of which was 3,200,000. Of these 30,000 were Catholics, with only thirty or forty priests to minister to the spiritual wants of this vast multitude, spread over an im-

mense tract of country.* Surely to be a Missionary in those days meant to be a Saint, and it is to be hoped that the lives of many of these dauntless men may yet be written, for the inspiration of their brethren of to-day, who enjoy the fruit of their labors, and for the encouragement of those, who still labor as they did in the far territories of the West.

The position of Carmel in the young Church of America was fully appreciated by these devoted men.

St. Teresa was apostolic in her spirit, and she often told her daughters that they were not Carmelites if they did not pray for the Priests. A letter written to the Nuns by the venerable Fr. Nagot, first Superior of the Sulpitians in America, breathes such an appreciation of this particular end of their institute that a lengthy extract will not be amiss. The letter is dated January, 1792, and was written when the Carmelites and Sulpitians were the only Religious Communities in the United States.†

"Having by permission of the Bishop read a letter written to you, by the Bishop of Antwerp, the desire arose within me to enter into a union of prayers with you and your infant Community. The divine and most amiable Providence of our Father who is in Heaven has conducted us to this new land, that we may here adore His holy Name, profess the faith of the Holy, Catholic, Apostolic Roman Church in the midst of so many sects abandoned to all kinds of errors, and honor our Lord, present in the mystery of His love. He has

* O'Kane Murray.
† The original is in French.

called you to lead a life entirely devoted to retreat and contemplation, the life of our Lord, hidden from the world, praying, weeping and immolating Himself in spirit to His Father for the world, during thirty years of His sojourn upon earth. While our object is to combine with the life of prayer and solitude, that of men chosen by our Lord to work at the extension of His Kingdom, by forming ministers worthy of Him and of His Church. Let us then render to each other, in the spirit of that charity which Jesus Christ came on earth to extend, the assistance that we mutually owe to each other. What can be of more interest to the Spouses of Jesus Christ than the spiritual good of a little colony of Ministers of His Church, transplanted to a new world to form perfect adorers of His Majesty. Often at the feet of our Lord, whom we have had the happiness of possessing in our house for nearly two months, I unite myself to the prayers and holy works of the daughters of St. Teresa, who are our Sisters in Jesus Christ. . . .

"I desire then to participate with my Community (we are now ten, five priests and five young men) in all your prayers, communions and good works, and I offer you in return, however poor it may be, all I can give in our holy sacrifices, prayers, supplications and good works. I also offer you a participation in the indulgences granted by our Holy Father in the enclosed brief. They believe in Rome that the Communities here are more numerous than they are in reality. Since you are the first and we are the second, you should certainly enjoy the first fruits of the in-

dulgences granted to the Religious of North America."

Soon after their arrival, Bishop Carroll returned from England, whither he had gone for his consecration at Lulworth Castle. He took the deepest interest in the welfare of the Carmelites and wrote to Rome of "the sweet odor of their good example." Cardinal Antonelli, replying to the letter, expressed great satisfaction at their establishment in Maryland: "We are wonderfully rejoiced that the Carmelite Nuns who went thither from Belgium, have, by the liberality of pious persons, been able to establish a residence in Maryland." Later, the Bishop wrote them: "I am exceedingly pleased at the increase in your most religious family. Every addition to it I look upon as a new safeguard for the preservation of the Diocese. Be so good as to request your virtuous Community to be assiduous in their petitions to Heaven, that the faithful may increase in number and piety, and the Pastors in zeal, useful knowledge and truly Christian prudence."

Do not these words echo the sentiments of Urban VII., who, when writing to the Archbishop of Goa, said: "We recommend to you the family of Discalced Carmelites, which is most useful to the Church, and which we especially cherish. Do what you can to multiply their Monasteries among you, because the Religious houses are so many citadels, where are fashioned arms of light, with which to break more easily than by steel, the temerity of tyrants, and triumph over the entire world."*

* Bullarium Carmelitanum, Tom. III., p. 481.

Soon other Religious Communities sprang into existence in the new world: the Visitandines were established at Georgetown and the Sisters of Charity at Emmittsburg. Contracts of prayers were made between them and the Carmelites, and the most tender charity ever existed between these sister Communities, which has continued to the present day.

A great event and happiness for the Nuns in those early days, was the passing visit of some zealous Missionary, who, in the midst of his travels, stayed for a few hours at the Monastery. These visits increased the spirit of zeal on the part of the daughters of St. Teresa, stirring them, as their mother was stirred before them, to greater penance and perfection, for the spread of Religion, and, on the other hand, strengthening the Missionary, who experienced the power of their silent intercession before the throne of God, and looked to the solitary mountain as a beacon light in the midst of his labors.

The Saintly Bishop Bruté wrote them a farewell letter after his first visit to the Monastery. *"O speciosissima lilia deserti!* You praise God in that choir dead and lost to the world, though your very name is the sweetest edification abroad, while your lifted hands are the very strength and hope of all our rising Churches. May I only be faithful to my own share of that common grace of your prayers." From Mt. St. Mary's Seminary he wrote on the Feast of Mt. Carmel:

"Permit me to unite with you all on this great day of your holy Order—truly hidden in God, still the priests can feel a great consolation sometimes to turn

their souls towards your solitude, and think how you do strive there for His love, and the ways of perfection." "The world, the poor blind world may think as low as possible of you, you smile at it in your sleeve, as St. Teresa, pity its folly and fear only not to fulfill well enough the eminence of that usefulness, which rather belongs to you in the eyes of faith, since every thing comes from praying." "Pray, vouchsafe to pray much for our Mountain and particularly for the young clergy —I had always so much joy at heart to think, that St. Teresa wants you to be interested for the missions of the whole world." "She meant her daughters to be true missionaries of continual prayer and supplication."

When he was Bishop of Vincennes he wrote: "May be as the visitation days will come this year, Indiana or Illinois may be beautified with some branch of Carmel," "the first of all communities granted by God to our America, your prayers have called the others and blessed the whole land." "Faith, faith is all, and unless we prefer the blindness of nature to its pure lights, who can but find a great consolation in thinking, that at least a few of St. Teresa's holy family dwell in our land. Ah! surely it would be in vain to speak even of my more distant hopes for these wilds, to see the honor of the holy vows adorn them; most distant are they, but were I in Heaven at last, I think I would tell Mother Dickinson to ask with St. Teresa, that our Lord may grant His Church of Vincennes some part of the blessing, that the old Churches of Europe so long enjoyed." The day the Bishop longed for has not yet

come, but in all probability he is even now pleading for it in Heaven. Fr. de la Cloriviere, a school-fellow of Chateaubriand, who later emigrated to America, wrote: "I cannot express the sentiments of edification which I have felt and will always feel for the Community of Mt. Carmel. I hope they will not be vain, but that turning my gratitude to God and my admiration for His ways, so different from the ways of men, I will more and more despise the world, which produces nothing comparable to what I have seen at Mt. Carmel, and I will fix immutably my confidence in this God of mercy and of wonders, who never disappoints those who trust in Him."

As the Diocese was divided and new Sees appointed, the early Bishops all looked to Carmel for aid, and their Superiors, the Archbishops of Baltimore, cared for every need of the Religious, spiritual and temporal, with paternal affection. Archbishop Marechal called "this little nursery," "one of the greatest consolations of his diocese." Bishop Cheverus visited them in 1821, and gave them a beautiful exhortation on the solicitude of their life.

Bishop Flaget wrote: "I assure you, it would be impossible for me to forget Mount Carmel and the pious daughters of St. Teresa that live upon it. Never will I lose sight of what I beheld in that sacred dwelling. Henceforth I will never complain of privations, of cold or hot weather, of scanty and coarse food, when I will remember my dearly beloved Sisters of Mt. Carmel. Oh! how glad I am to have confirmed by writing our union or communication of prayers—it is certainly the

best bargain I ever made in my life." He writes on the 5th of June, and tells them he is going to start "on his march towards Kentucky," where he hopes to arrive, if no accident happens, by the 11th of July. Bishop Fenwick of Boston was for some time confessor of the Community, and he was out in the fields, for he too like Fr. Neale "united the knowledge of the Saints, with agricultural skill," when the Pontifical Bulls announcing his appointment to the See of Boston, were received. He ever remembered the Community with fatherly affection, and wished much to have a Foundation in his Diocese, but God's time had not then come, and the fulfillment of his desire was left to one of his successors, as will be seen later.

In 1826 he wrote: "Long may Carmel flourish, and all its inhabitants partake of the sweets of peace, happiness and union; a union both without and within,—happy concord, which makes a Paradise of earth." His successor, Bishop Fitzpatrick of blessed memory, wrote: "Whilst we poor soldiers on the field of the world are engaged in contest with the enemy, I hope that you all, to whom God has given the better part, still keep your hands raised to Heaven, praying for safety and our success. Carmelites and Nuns, in the solitude and peace of the Cloister, can do much for the conversion of souls by their prayers, as priests and missionaries can by their preaching and labors. They can do even more, for nothing but divine grace can enlighten and convert sinners and heretics, and this precious grace is drawn down from Heaven by prayer, and not by preaching. Let then the children of Mt.

Carmel pray devoutly and constantly for the triumph of the Church, the extension of our holy faith and the salvation of souls for whom our dear Lord suffered death. And let them particularly invoke for this end the aid and protection of the Immaculate Mother, under whose care the Church of the United States has lately been solemnly placed, and who can alone by her power, destroy all heresies in the universal world.

May Carmel's flow'ret never droop
Upon its chosen plain,
And earthward, may it never stoop,
Its purity to stain.
With buds of promise may it teem
Like Aaron's mystic rod,
Until it flourish by the stream
Which laves the throne of God.

Remember us all to the prayers of the Community. God bless you.

JOHN BERNARD,
Coadjt. Bp. of Boston.

June 22, 1846."

These are fitting words to close the tribute of appreciation and regard, offered by the Bishops and Missionaries of the early days to the devoted daughters of St. Teresa. They on their part endeavored to be faithful to the sacred trust confided to them, and by the perfection of their lives and their unceasing prayer, to aid the zealous laborers in this chosen vineyard of the Lord.

CHAPTER X.

A GLANCE AT EUROPE.

WHILE the Carmelites in America were enjoying the undisturbed tranquility of a free and peaceful country, their Brothers and Sisters in foreign lands were persecuted and suffering. The terrors of the French Revolution in 1793, brought devastation to the Congregation of Italy with its flourishing Provinces in France and the Netherlands, for when the final crash came, the tide of ungodliness and infidelity was not confined to France, but threatened to deluge all Europe. Everywhere the victorious arms penetrated, the peaceful asylums of Carmel were sold, destroyed or turned to profane use, and the inmates who escaped with their lives were obliged to seek shelter beyond the seas.

Ten years before, when the Low Countries suffered through the impious edict of Joseph II., Louis XVI., King of France, permitted his aunt, Mme. Louise, or Mother Teresa of St. Augustine, then at the Carmel of St. Denis, to give shelter to all the Religious driven out of their Monasteries by her unworthy cousin, the Emperor of Austria. This noble daughter of St. Teresa was called "the Heroine of the French Carmel,"

and was a tower of strength to all religious in those terrible days of trial. Her charity was like that of the Saints, she was consumed with love for her Order and with the desire to save her Sisters from the perils that threatened them on every side, for if death had been their only danger it would have been a light one, but the Emperor acted on the principle that Contemplative Orders were pernicious to the Church, and used every means in his power to secularise the Religious and destroy the possibility of vocations. Some years before, he had visited his cousin, Mme. Louise, in the Monastery of St. Denis; he was admitted to the Cloister and saw fully every detail of the house and her life of austerity, and when leaving her, said: "Madame, I would rather be hanged than lead the life you lead." She replied: "I have tried the Court and the Carmel," and needless to say, she decided in favor of the latter.

God in His mercy called her to Himself before the storm burst over her own loved country, for now the Religious of France were in their turn dispersed. Louis XVI., who had often visited Carmel, with his fair young Queen, Marie Antoinette, had been dragged to the scaffold, and the Religious of St Denis were driven from the Monastery and scattered far and wide. History records such events in a few cold words, but it is only from private letters, that the individual agonies of mind and heart endured during those fearful days, can be understood. Holy women, who had spent years in the Cloister, were cast upon the world and forced to earn a pittance to support themselves by spinning or any such employment they could find.

Those who had friends yet living, went to them, awaiting the hour when they might once more wear the Habit that was dearer to them than life. Those who fell by the guillotine were happy, for they were at rest with God. The Community of Compiegne was thus privileged by Heaven. These heroic souls, knowing the troubles of their country, offered their lives to God as victims for the salvation of France, and God accepted the oblation. They were arrested, taken to the Tribunal of Paris and sixteen of them executed on the scaffold. They mounted the cart at the prison chanting the Salve Regina, while the populace, usually brutal and turbulent, remained in profound silence. At the foot of the scaffold they renewed their vows and recited the *Veni Creator*, then the youngest novice, who was the first to go, began the "*Laudate Dominum*," which she finished in Heaven. One by one these innocent victims presented themselves for the stroke of death, which was to give them life for all eternity. The Prioress, like the Mother of the Machabees, asked and obtained leave to be the last to go.*

The terror extended to the Low Countries. The City of Ypres was bombarded, and the Monastery of the Fathers visited with proscriptions. Fr. Melchoir was imperturable. He and his companions had to be put into the street by military force before they would leave. The preservation of Carmel in Belgium to-day is due to this intrepid Religious and three others, who,

* The cause of the Canonization of The Martyrs of Compiegne is now in progress, and a pamphlet giving full details has recently been published in France. It is being translated into English for the Carmel of Boston, and will soon be in print.

with unbounded confidence in God, waited and hoped until the edict was revoked and they could once more build up the scattered Province.

In the archives of the Baltimore Monastery, are many touching letters written to the Religious by their Sisters in Europe at this time. An Augustinian Nun of Bruges writes: "After leading a dying life for some months in constant dread of the French attacking us, on the 1st of May, 1794, there was an alarm in the town, our enemies were but twelve miles off and more of the troops of the combined army between them and us. Thousands of the inhabitants were flying into Holland and we ourselves knew not what steps to take. The Bishop sent us an order to quit our dear Convent and seek an asylum at Sluys. We set off with heavy and broken hearts, some on foot, more than twenty of us; some in carts, and there were only four of these. It became dark and we could not see. We lost our way and were very much frightened. A cannon was being fired off very much and appeared near us. We tried as much as we could to keep up our spirits and be resigned to the Will of God in Whom we put our trust. We were soaked with rain and almost dead with fright and fatigue, but each one seemed calm and resigned, although our hearts were broken. We were obliged to stop in a village at eleven at night and take shelter in a public house, where we stayed all night, as there were not above six chairs to be given us. In the morning we resumed our dreadful march." After five weeks these good Nuns returned to their Convent, but in ten days had to fly once more. Some of them

went to Antwerp and some to Lierre, where they were hospitably received by the English Carmelites, who were as yet undisturbed. But Brabant was now in danger and the Antwerp Community was forced to leave their loved Convent, that peaceful abode of virtue for nearly two hundred years. God never abandons His servants, however much He may try their faith and constancy, and now that every door was closed in France and the Netherlands, He softened the heart of England and she gave shelter to the outcast Nuns.

The Augustinan Nuns hired a vessel and admitted on board seventy-three Religious of different Communities and they set sail for London. One of them wrote as follows:

"We were all stored, in the heat of July, in the body of this vessel. We had neither light nor air, but from the roof, part of which we were obliged to keep open night and day, that we might breathe. Our joy was great when we entered the River Thames, but was soon dampened by an alarming event. An English man-of-war lay out to keep watch, and we were smartly fired at. The Captain of our vessel was a stranger and did not know what it meant, and did not give signs of submission, so that we expected our lives must pay for his ignorance. We set to our prayers and resignation to God's holy will. He lowered his sails and waited the coming of the long boat; they came on board with drawn swords, but finding who we were, left us with signs of compassion and behaved very civilly."

When they arrived at Wapping, they found a crowd of sailors and other people, looking on with wonder at the strange spectacle. A few of the bystanders began to swear at them and call them "French devils," but they were no sooner told the Nuns were English and that they were running away from the French, than they exclaimed, "Ladies, you are welcome home," and showed them all manner of civility. The Providence of God in this manner once more planted Carmel firmly upon English soil. Their first dwelling was at Portman Square, but soon Lord and Lady Arundel offered the Nuns a house at Lanhern which they accepted with gratitude. This house had been the seat of the Arundels from the time of Henry III. and in 1376 Bishop Brantyngham had granted permission to have service in the Oratory there. Amidst all the changes of Religions and Governments, the Arundels have stood forward as the unflinching adherents of the ancient faith and even amidst the terrors of persecution, a priest was to be found at Lanherne. The English Nuns could not say enough of the charity of this noble family, when writing to their American sisters.

A letter from London in 1794, written by one of the Nuns of the Antwerp Community gives a graphic account of their condition. "Our affliction is very great at finding ourselves once more thrust upon this wicked world. We sigh continually for our dear Hop-land (a part of Antwerp). If they take Holland there is danger of England, but I hope Divine Providence will preserve this land for her great charity to the distressed. One can scarcely believe the

change there has been (in the few years I have been abroad) with regard to religion, it flourishes so well in the chapels, etc. The government has shown all the kindness possible to all the religious Communities, and would show more, if they were not afraid of the populace. . . . The Catholics have been very kind to us, and have almost maintained us in food ever since we came, beside clothing us."

The nuns of Lierre and Hoogstraeten soon followed the Antwerp Community. The Religious of the latter Monastery in their strict cloister, knew little of what was passing without, and were peacefully performing their ordinary exercises, unconscious of their imminent danger, when the Religious flying from Lierre arrived at the Monastery, and told them of their peril. At that time the Prioress of the Hoogstraeten House was an American, Mother Ann Lewis (Hill), a cousin of Archbishop Carroll of Baltimore; she had succeeded Mother Bernadina (Matthews) in office, and was devotedly attached to her. When the Nuns arrived in England, they went to a little house near Acton, where they suffered great poverty; they were even found one day without any dinner, for they had neither coals nor water with which to dress it, and the water had to be bought at three cents a pail. Soon Sir John Webb and his daughter, the Countess of Shaftsbury, gave them for a time the use of their house at Canford. After many vicissitudes they settled at Chichester, where they now have a beautiful Monastery—a solitary dwelling—far from any habitation, a lovely spot for prayer and contemplation.

The Nuns of Lierre finally settled in Darlington, after many trials and changes. When they first arrived, some were conducted by Mr. Charles Butler to his mansion in Red Lion Square, and were treated with much kindness. They were the first to build a permanent Monastery in England, but this was not till 1848. Affairs were not then altogether settled in England, but they determined to wait no longer, but to put all in the hands of God and Our Lady and set about the good work. The ceremony of the laying of the cornerstone was particularly beautiful. An altar was erected, upon which stood a large statue of Our Lady, as the Immaculate Conception. A ribbon was fastened through her hand at one end, and at the other was attached to a plug in the stone in which were placed the relics, etc. As the stone moved to its destination, the ribbon passed through the hand of our Lady, so the Queen of Carmel laid the first stone of the Monasteries of Discalced Carmelites in England. The document placed in the stone was as follows: "On the Feast of Our Blessed Lady and *Nives* and in honor of the Immaculate Conception, in the year of our Lord 1848, being the 200th year of the filiation of the Monastery from the Mother house of Antwerp, was laid by the Rev. Wm. Smith, Administrator of the Northern District, the foundation stone of the first Carmelite Temple in England, since the ill-called Reformation. May her Heavenly Majesty reform and enlighten the land of darkness, and may no humble suppliant of her intercession in this her dwelling, depart unconsoled." . . . .

The prayer is being heard and granted and may it not be that the charity of England to the persecuted Religious, is drawing down upon her now the tide of light and grace, that is fast making her a joy to the universal Church.

CHAPTER XI.

NEW FOUNDATIONS.

In the last chapter, the Nuns of the American Carmel were praying and laboring on their farm in Charles County; but in 1831, at the express wish of Archbishop Whitfield, they removed to Baltimore. The Archbishop sang the first mass and afterwards listened to the solemn chanting of the Te Deum, with deep emotion. The Monastery was then blessed and the Cloister instituted. The people soon learned to regard the Community with devotion and affection, and placed much reliance on the prayers of the Nuns. They received many novices and continued to experience the fatherly care of their Superiors, the Archbishops of Baltimore. The full details of their lives and most holy deaths, will be found in the work, "Carmel in America," published in 1890.* One event, however, must not pass unnoticed.

In October, 1867, three of the Religious celebrated their golden jubilee—three noble souls, who had borne the heat and burden of the day in the service of their Master. Two of them were cousins, but more like

* Carmel in America, a Centennial History. By C. W. Currier, Baltimore, 1890.

sisters, for they had been brought up together. They were born in the same year, baptized on the same day, made their first confession and communion at the same time, entered Religion and were professed together, and lived to celebrate together their golden jubilee in Carmel.

The third Sister entered with these two, and was a remarkable soul. Her father was a member of Gen. Washington's staff, and in her infancy she had been the pet of the great General and Father of his country, who used to envy her father for his happiness in possessing so good and clever a child. The celebration of the Jubilee was made the occasion of joy to the whole city, for Archbishop Spalding, who was then Superior, realized what an extraordinary event it was and told everyone of it, urging all to go and congratulate the venerable Jubilarians. The ceremony in Carmel was a beautiful one, full of symbolic meaning, and the Archbishop came with another Bishop and many priests, to crown the Sisters and give them the candle and staff as is appointed. He then made them an address, congratulating them on their great happiness, and alluding to the austerity of Carmel, he said: "We in the world take such great care of our health, that we kill ourselves with our care, whilst these good Sisters, who forget themselves and practice much penance, live to a great age." He then called upon Bishop Whelan, who also addressed the Sisters. Taking his text from one of the Jubilee scrolls, he said: "What shall I render to the Lord for all He hath rendered unto me?" and spoke on religious vocation and

its great privileges. He also alluded to the vast change that had taken place in the condition of the Church in the United States, during the fifty years that these Sisters had been members of the Community. The solemnity was terminated by the chanting of the Te Deum.

Such an event teaches many lessons to those who think the practice of austerity prejudicial to life. On the contrary, in most cases, a simple, regular, mortified life is conducive to longevity.

It has been said that more persons die from the effects of over-eating than from not eating enough, and in proof of this it may be shown, that in the most austere Orders, many Religious live to a great age in possession of all their faculties. St. Simon Stock was actively employed when he died in his one hundredth year. A letter in the archives of Baltimore tells of a Religious "who was ninety-seven July last, a great age, yet she is Procuratrix (a most laborious, active office in the Community) and of great assistance to Rev. Mother, having an excellent understanding and her mental faculties perfectly sound." Another of that same Community lived to be ninety, "seventy-one years of which were passed in religion to the edification of all who knew her." Mother Raphael, who lived with Madame Louise of France, and afterwards restored the Carmel of St. Denis, lived to be ninety-one, and was actively employed to her last illness. But the most remarkable of all was Rev. Mother M. Magdalene, oldest daughter of John Dolphin, Knight of Turo. She died May 8th, 1855, at the Carmel of

Loughrea, aged one hundred and eight years, eighty-five of which were passed in Carmel. The Dolphins, her ancestors, had founded the Monastery of Loughrea. During her lifetime, nine Popes and ninety sovereigns of Europe paid the debt of nature. Kingdoms succeeded Kingdoms, and dynasties gave place to new dynasties in the midst of blood and terror, to satisfy human ambition, while this humble religious eat the bread of peace without distraction in the hope of a better world.

A short time before the Jubilee of the three Sisters the first Foundation from Baltimore took place, on Sept. 29, 1863. Not long before his death, Archbishop Kenrick mentioned to the Prioress of the Carmelites in Baltimore, that his brother, the Most Rev. Archbishop of St. Louis, had expressed a desire to have a Community of Carmelites in his Diocese. He told her to consider the matter and select the members she would deem suitable for the undertaking. The Mother Prioress was deeply impressed by the idea and delighted at the prospect of the new Foundation. Very soon after the Most Rev. Archbishop died very suddenly and was unable to carry out his pious design.

It is impossible to mention the name Kenrick without saying a few words of this most noble and exalted soul, one of the chief glories of the American hierarchy. His name is held in veneration in the Church to-day and his memory will never die. Clarke, in the lives of deceased Bishops, says of him: "He has gone, but such men live forever. In the history of the Church of the United States, the page which records

the life of Archbishop Kenrick will adorn one of its brightest chapters. His spirit has been breathed into it, his life has been impressed upon it. Centuries could not efface the mark. They will, let us trust, only develop it in its true character, and above all in that spirit of faith which was the distinguishing trait of his life." After the death of the saintly Archbishop, the Mother Prioress wrote to the Archbishop of St. Louis in regard to the Foundation, and received a very kind answer and an invitation to come to St. Louis. His Grace offered his elegant country residence near Calvary Cemetery, with its farm and vineyard, as a home for the community, until Divine Providence should provide a more conventual residence in the city. Five Religious from the Monastery of Baltimore arrived in St. Louis Oct. 1, 1863, and on the next morning, the Feast of the Angel Guardians, the Archbishop celebrated the first mass in the Monastery, and the Blessed Sacrament was reserved in the Tabernacle. Thus was established the second Monastery of Discalced Carmelites in the United States. The Community spent fifteen years in the quiet country place, given them by the Archbishop. They suffered many privations because of their distance from the people, who might have aided them by alms, but their blessed solitude, so admirably adapted to the spirit of their life, was enough in itself to compensate for all the trials and difficulties they experienced.

In 1878 they removed from their temporary dwelling to a beautiful new Monastery, which they had been able to build through the charity of the people. Their

chapel was dedicated to the Precious Blood and was a centre of devotion for many devoted friends. There were numerous vocations and the Community quickly grew in numbers, so that before long another Foundation was possible.

The old city of New Orleans was destined to possess the third Carmel in the United States. Several ladies well known in that city had entered the Carmel of St. Louis, and in 1877, a deputation of their friends waited upon Archbishop Perché of New Orleans, to beg his sanction for a foundation in their city. The Archbishop approved the idea and promised to further its accomplishment as far as lay in his power. He at once conferred with the Most Rev. P. R. Kenrick, Archbishop of St. Louis, and the result was a foundation in New Orleans, on the beautiful Feast of the Presentation of our Lady, Nov. 21, 1877. The Archbishop was always a true father and faithful friend of the Nuns, and ever encouraged them in the midst of the many trials inseparable from a new Foundation, and only known to those who have experienced them. He often declared that the Carmelites were the treasure and ornament of his diocese. The Jesuits were their Chaplains and confessors from the beginning, and were foremost among the practical friends of the Sisters. The Religious Communities of the Diocese received them with the utmost kindness and some charitable persons started a benevolent society under the patronage of St. Joseph and St. Teresa, in order to pay the rent of the house, for they were only in a temporary dwelling.

Finally, after much suffering and anxiety, it pleased Divine Providence that a more suitable abode should be found for the Sisters and with the assistance of friends they procured their present permanent Monastery. From the time of the arrival of the Nuns there was a constant stream of applicants for admission, and they have never wanted good earnest Novices, zealous to walk in the footsteps of their Holy Mother, St. Teresa.

Soon an event took place which brought joy to Carmel throughout the entire world—it was the solemn celebration in 1882 of the Ter-Centenary of the death of St. Teresa. Carmel was now flourishing in every portion of the globe. It had been restored in France by the untiring efforts of Fr. Dominic of St. Joseph, whose name is sacred in the Order, for during his whole religious life he never ceased to work, pray and travel for its increase. It was firmly established in Ireland. Fr. Augustine was its restorer in England,* Pius IX. sent him thither at the request of Cardinal Wiseman, with these memorable words: "My son, I give you my blessing, and send you to convert England, as, in the Fifth Century, one of my predecessors also blessed and sent the monk Augustine, the former Apostle of that country." The Ter-Centenary year witnessed the first onward step of the work by Fr. Augustine. In Spain, though the Fathers were as

* The chapter on the London Foundation in the "Life of Fr. Hermann of Augustine of the Blessed Sacrament" is full of interest.. Fr. Augustine was the founder of the Nocturnal Adoration Society now so wide spread.

yet few in number, the Nuns had been preserved from dispersion by a special Providence of God, and in spite of the decree for the Suppression of the Monasteries, were more numerous than before the Revolution. The celebration at Alba de Tormes was beyond description. Four illustrious Prelates, one hundred and fifty Priests, with Canons and Doctors of Theology, went in pilgrimage to the Monastery. The masses began at 2 o'clock in the morning, and at half past ten the Bishop of Salamanca celebrated Pontificial mass. Opposite his throne was a statue of the Saint, "Santa Doctora," with the Doctor's Cap on her head. Dr. Vincent de la Fuente offered the *ex voto* of Catholic Belgium on the occasion.

Italy presented a sad picture, but even there prospects were beginning to brighten. On Mt. Carmel in Palestine, and throughout all the Missions there was joy and gladness in Carmel, for the anniversary of the glorious death of the seraphic Mother Teresa.

The Catholic world united with the Order of Carmel on this auspicious occasion. His Holiness, Leo XIII., granted extraordinary indulgences to all who would take part in a Novena or Triduum of devotions preparatory to the Festival. America added her note to the strain of triumph, and among the Prelates of the American clergy who contributed to the glory of the Saint, Archbishop Elder was conspicuous for his zeal. In a Circular Letter to the clergy of his Diocese he recommended them to celebrate a Novena or Triduum, and authorized them to give Benediction each day of the devotions.

At the Carmel in Baltimore the preparations were made on an elaborate scale, and the ceremonies were such as had never before been known in the modest little sanctuary. The celebration was begun by a solemn Triduum on August 13, 1475, and another on the same dates of September. Every evening of the Triduum, Benediction of the Bd. Sacrament was given, with prayers in honor of St. Teresa, and on the morning of the third day there was high mass and sermon. These exercises were faithfully and devoutly attended by the people. On Aug. 27, there was a wonderful sermon by Archbishop Gross, then Bishop of Savannah. On Oct. 6 the great public Novena began. Every afternoon there was a sermon, followed by prayers of the Novena of St. Alphonsus to St. Teresa, and Benediction. Finally, the long expected 15th of October dawned. Pontifical mass was celebrated by the Most Rev. Archbishop of Baltimore, now Cardinal Gibbons, assisted by Pastors of the Baltimore churches and the President of the Seminary, while Jesuits, Redemptorists, Josephite Fathers and others were present in the Sanctuary. A magnificent panegyric of the Saint was preached and the music was given by a select choir with string orchestra. On Monday, the Triduum began with high mass by Rev. J. R. Slattery, Superior of the Josephite Fathers, the sermon was given by Rev. Alfred Curtis, afterward Bishop of Wilmington. On Tuesday, Pontifical mass by the late Rt. Rev. J. Loughlin, Bishop of Brooklyn, with many priests in the sanctuary; on Wednesday, Pontifical mass by Archbishop Elder of Cincinnati; all

through the Octave there was Benediction and veneration of the Relic. During the celebration, priests and people came from great distances and the chapel was daily crowded. For some months previous, the "Catholic Mirror" of Baltimore contained weekly articles relative to St. Teresa, and a four-page extra edition was issued for the 15th. Some time before the Feast, the Sisters arranged to have a lamp placed at the Tomb of St. Teresa at Alba de Tormes in Spain, and word reached them that the lamp, with the name of the Community upon it, had been accepted by His Grace, the Archbishop of Salamanca, for the purpose designated. The Monasteries of St. Louis and New Orleans also joined in the celebration for their beloved Holy Mother. The Nuns of the latter city, with the encouragement of their Archbishop, made an appeal to the Catholics of the United States, to aid them in the erection of a Chapel and Convent as a memorial of the Centenary. The Catholic societies of the United States responded nobly to an appeal that was afterwards made, and the Chapel and Monastery have since been erected.

The Carmelites of New Orleans are especially known for their "Work of Reparation" and devotion to the Holy Face. Archbishop Perché took the utmost interest in it, and his name is the first inscribed on the list of the Confraternity, which numbers bishops, priests and Religious, with many thousand members. This Chapel was the first place in which the Confraternity of the Holy Face was established in this country. May these faithful spouses of Jesus Christ con-

tinue bravely to accomplish the work they have begun, to the honor of the Sacred Face of our Divine Redeemer! A large Confraternity now exists in Baltimore, and the Carmelite Chapel is a centre of devotion. Another great celebration was now approaching—it was the one hundredth anniversary of the Foundation of Carmel in America, and it was to be happily celebrated by the foundation of the fourth house of the Order in the United States. During the great Catholic Congress held at Baltimore in 1889, the Boston delgates learned of the esteem felt for the Carmelites of Baltimore by both Clergy and laity, and that many blessings enjoyed by the people of that city were attributed to their prayers and holy lives. A desire was felt that Boston might have its Mt. Carmel, and that desire being approved by the Most Rev. Archbishop Williams, the proposition was discussed among the members of the Catholic Union and others, and later brought to the attention of several hundred Catholics. Under the auspices of the Catholic Union of Boston, a lecture was given by Rev. C. W. Currier, the author of "Carmel in America," in the beautiful hall of the Jesuit College, which was offered for the occasion. The lecture was by invitation and was attended by the Most Rev. Archbishop, members of the Clergy and of the Union and all the prominent Catholics of the city. The lecture was on "The Nature of the Order of Carmel, its usefulness, and the New Foundation, so earnestly desired," and it was a masterpiece of oratory. It closed as follows:

"The time has now arrived when a new Carmelite Community must be born, and which shall be the happy city that shall hold in its arms and clasp to its bosom the new born infant. It must be a city that deserves these Religious, a city where they will be able to effect much good, and a city where they will find friends. All these conditions I behold verified in our city of Boston. Who will deny that our Boston, a city so enlightened, so favored; the fame of which is spread over the world; one of the oldest Sees of the United States, should possess this treasure! Is it not most appropriate, that, as the first See obtained the Order of Carmel in its infancy, the see of Cardinal Cheverus should possess that same Order, a century after in its centennial year? Too long, Baltimore, hast thou surpassed us in this respect, and if St. Louis and New Orleans have the advantage over us, it is time that we assert our rights. And can we doubt that the Order of Carmel will effect much good among us? Boston may be good, but Boston can become better. We need grace, we need strength, we need friends to pray for us. There is not a single contemplative community in New England; is it not time that we have one? We have made great progress, but in this one respect others are in advance of us. Come then to us, Carmel, Order of Mary; Boston extends its arms to thee. Here thou wilt find friends. Our beloved and most reverend Archbishop, for whom there is not a heart among the Catholics of Boston that does not beat with warm affection, will be for you what Carroll and his successors were. Here, too, you will find your

old friends, the Fathers of the Society of Jesus; the Sons of St. Alphonsus will be faithful to their traditions; and the Catholics of Boston will extend to you a hearty welcome. Ladies and gentlemen of the Catholic Union, here is a magnificent opportunity. The eyes of God, of the angels, of St. Teresa are upon you. Think of the many souls that may thus owe their vocation and perhaps their salvation to you. Think of the consolation this work will afford you on your death bed, when you will remember that you have been instrumental in extending the beautiful and most useful Order of Mary, and in this, conferring an inestimable favor upon Boston. Souls of Fenwick and Fitzpatrick, as you look down upon us to-night from the depths of eternity, you must be thrilled with emotion at contemplating the favor which is in store for the Church you love so well. God grant we may succeed, and that the brown and white habit of Carmel may soon appear in Boston. May our Most Reverend Archbishop give his blessing and sanction to the enterprise, and in your hands, ladies and gentlemen of the Catholic Union, I leave this important affair. In finishing, I feel myself impelled to exclaim with the words of Cardinal Gibbons in his introduction to "Carmel in America," *Vivat, crescat, floreat, vita contemplativa!*" May the contemplative life live, increase and flourish! Let it live as it lived in centuries past, when the desert flourished in the days of Anthony, of Hilarion, of Benedict and of Teresa! May it increase in members, in usefulness, in edification! May its light shine with ever increasing brightness,

and the sweet perfume of its virtues rejoice the Heart of God! And living and increasing, may it also flourish upon the soil of New England, to serve as a beacon light to remind us of our eternal destiny, withdraw our hearts from inordinate attachment to earth, and draw down God's choicest blessings upon us."

The audience was electrified by this appeal, invitations were issued to subscribe to a Carmelite fund, and numerous responses were received. The pastors of all the principal churches of the city and suburbs responded at once, as did also the Rectors of the Jesuits, Redemptorists, Servants of Mary and the President of the Sulpitian Seminary. Thirty priests and a number of the most influential Catholics made up the list of subscribers laid before the Most Rev. Archbishop, who then invited the Carmelites to come to his diocese. His Eminence, Cardinal Gibbons, showed the most lively interest in the proposed Foundation. He went himself to the Carmel of Baltimore and appointed the members who were to go, giving them at the same time an exhortation never to be forgotten. He spoke of the charity existing in their loved Monastery in Baltimore, and wished that charity to be ever their portion in their new abode; he prayed the Angel Raphael to guide them on their journey, and gave them his blessing for the new work with fatherly affection. All that sisterly love could do was done by the Nuns in Baltimore for their departing Sisters; they gave generously of their little store; they made vestments for the altar and many useful articles, so

that much of the suffering incidental to Foundations in general, was saved by their thoughtful charity.

The five Nuns appointed, arrived in Boston on the evening of Aug. 27, the "Feast of the Transverberation of the Heart of St. Teresa," and took possession of the house that had been prepared for them, chanting the *Laudate Dominum* as is the custom on such occasions. The next morning, the Feast of St. Augustine, Aug. 28th, 1890, the first mass was said and the house blessed. All that was promised in the lecture and more than could have been hoped for, came to pass, and this little volume is published as a memorial of the opening of the beautiful new Carmelite Chapel and Monastery, whose erection has been made possible by the zeal and devotion of the clergy and laity of Boston. May the blessing of God descend upon them all! Let those who have aided the undertaking be cheered by the words of Pius IX., for his words are a commendation of their work. This illustrious Pontiff of holy memory once said to an American priest: "The want of the American (U. S.) Church is religious orders of prayer. America is a young country; she has passed her infancy and is now in her youth, but before she arrives at maturity one thing is necessary—the extension of contemplative Orders—without which she will never reach perfection."

Cardinal Gibbons has said:*

"If there be a country in which the contemplative life is needed, it surely is our young and active Republic,

* Carmel in America.

where the spirit of action pervades all classes. This action, not to be exclusive and absorbing, must be counterbalanced by reflection and contemplation, and it is from the contemplative orders we must learn this. Thank God, the contemplative life is not unknown among us, and shows us that the days of heroism are not yet passed. May it live and flourish!"

Yes, may it live and flourish to the end! Elias was called El Kader—meaning fresh and green, because he knew not the decrepitude of age. The children are true to the Father; with the snow of centuries upon them, they are fresh with the vigor of youth, and they ever draw new life from the unchanging God, who is their sole end and inspiration. Carmel is ever radiant with the beauty of Him who is the food of the spirit, the life of her life. Down through the long ages, she has fought the good fight against the evils that afflict the soul of man. The sword of the persecutor has been but the pruning of her healthful vine. She has ever conquered and will conquer to the end. Mary has spoken:

"Your Order shall endure to the end; your Father, Elias, obtained this of my son."

CHAPTER XII.

THE SPIRIT AND RULE OF CARMEL.

EVERYTHING in the world has a rule which is the measure of its perfection. In art, in science, in civil and political life, in all organizations, there are rules, laws, principles and maxims, which it is necessary to follow in order to be guided aright. As it is with the things of the world, so it is with the things of God, each state of life has its own perfection, by which it is distinguished and without which it cannot be perfect, whatever excellence it may otherwise possess. God alone possesses the plentitude of all perfections, and creatures, as they are finite and limited beings, cannot adore Him in all His perfections; but each created being, however, will find the means of adoring the Infinite Being, in the affinity and communion existing between his own special gifts and the infinite perfections of God. This makes a kind of personal relationship between Creator and creature, since each soul bears a seal or impress of the Divine Perfections, differing from that of every other soul that has been or ever will be created. This admirable diversity in the ways of the spirit, much greater in grace than in nature, will cause the marvellous variety, that adorns

the Church Triumphant in Heaven, *"circumamicta varietatibus,"* and this is why, of each saint it may be said, *"non est inventus similis illi,"* "there is not found one like him." This truth places a responsibility upon each man, for it is his duty to discover the way God has marked out for him, and the rule by which God intends to measure the perfection demanded of him. God said to all men, "Be ye perfect, as your Heavenly Father is perfect." No state of life sanctioned by God, precludes perfection, but though all ways of sanctification are holy, though all have the same principle which is love, the same end, which is God, it will not suffice for the soul to follow a good way, if it be not the way leading to the specific perfection determined by God for that soul. It may be said first that there are two great divisions: the perfection of life in the world guided by the Commandments, and the perfection of life in Religion guided by the counsels. The Religious life is also called the Regular life, from the word *regula*, a rule, for Religious Orders have rules as a guide to the perfection of their state. Each Religious Order has its own special Rule, which embodies its particular spirit, and expresses its distinctive character. The knowledge of this rule and spirit, is absolutely necessary for those who wish to achieve the perfection of their vocation.

After coming to a knowledge of the history of Carmel, it may be of interest to reflect for a time, on the spirit and rule of this ancient and venerable Order.

The spirit of Carmel is pre-eminently the double spirit of Elias, the spirit of prayer and contemplation.

The following distinction between prayer and contemplation is drawn from the Fathers. They define prayer as the withdrawing of the thoughts, desires and affections, from the things of earth, to fix them upon things eternal; and contemplation, as the "elevation of the suspended soul which tastes the joy of eternal sweetness." *(St. Bernard)*. According to Fr. Thomas of Jesus, in prayer and meditation the soul travels towards God by reason, which does the work of the feet and moves on with an even step towards truth. In contemplation, the intelligence, acting the part of the eye, having found truth, admires and enjoys it. St. Augustine defines contemplation as the "pleasant admiration of an evident truth." There are two kinds of contemplation—acquired and infused. Acquired contemplation can be defined thus: "It is a loving knowledge of God and of His works, and it is the fruit of our own efforts. The Divine Majesty is its chief object, and its secondary object is all created things in as far as they flow from God, the source of all things, and inasmuch as they are the mirror that reflects the Divine perfections to our eyes." *(Fr. Thomas of Jesus)*. Infused contemplation is supernatural and mystical. The Holy Ghost is its author. The soul does not reason, for when Creative wisdom teaches the truth in His infinite power, the soul recognizes it at once and needs no reasoning. The matter of acquired and infused contemplation is the same, namely, God Himself, in the first place, or that which we find in Him and which we see to be either according to reason or above reason, or in a certain sense

outside of reason. God is wise, powerful, just, merciful, etc., that is according to reason. God has created us for a supernatural end; He has poured His grace into us and has made us His friends; He has given us His only Son to be our Redemption—these truths are above reason. Lastly, there are some that seem to be outside of reason, as, for example, those truths that have to do with the Holy Trinity. The soul finds rest in the contemplation and sight of these divine things." St. Thomas says: "Truth is the repose of the intellect." The end of contemplation is union with God, for contemplation springs from love and brings forth love, and the peculiar characteristic of love is to bring about union with the object beloved.

Contemplation supposes purgation from sin, for sin or attachment to sin is an obstacle to union with God, which is the end of contemplation. "Blessed are the clean of heart, for they shall see God." St. Thomas says: "Contemplation is hindered by the violence of the passions and by the tumult of exterior occupations." Therefore, the contemplative soul must not only be separated from the world and its distracting care, but from self love, which is the root of all sin and the cause of all passion.

If then, the spirit of Carmel is the spirit of prayer and contemplation, the vocation to Carmel requires one to leave the world and all things created; to renounce self; to become established in the love of God; to dispose the soul for acquired contemplation, and to await with reverence the divine favors which may or may not be given in this life, but which will, with-

out doubt, be bestowed in the next life upon all who have been faithful unto the end.

John, 44th Patriarch of Jerusalem, about the year 400, explained and promulgated for the use of the ancient hermits, the words spoken by God to the Prophet Elias, when He said: "Get thee from hence, and go towards the east, hide thyself in the torrent of Carith that is over against the Jordan; there thou shalt drink of the torrent, and I have commanded the ravens to feed thee."*

The holy Patriarch calls these words the first Rule of Carmel, and gives a mystical interpretation of them. It is evident these words refer only to prayer and contemplation, the means of attaining that disposition of soul, and the effects which follow.

"Get thee hence and go to the east and hide thyself," are the *means* of making prayer and happily arriving at contemplation. Hiding in the torrent of Carith, against the Jordan, is the separation from sin and self and being established in charity. Drinking of the torrent is acquired contemplation. Being fed by the ravens is infused contemplation. When God told Elias to go to the East, He commanded him to leave home, country, the court of the King, all riches and possessions; all thoughts, desires and affections. This signifies laborious prayer and meditation aided by reason, which shows the vanity of all earthly things and draws the soul far from the noise and tumult of life to solitude, where it can hear the voice of God.

*III Kings, XVII.

Carith means division; Jordan means sin. The only power which can separate the soul of man from sin is charity, which puts God in the place of self. Between God and sin there is an absolute division; between self and sin there is intimate relation, because of the inherent depravity consequent upon the fall of man. Therefore, the soul must separate not only from exterior occasions of sin, but even from itself, to the dividing asunder of soul and spirit, and hide in the charity of God. St. Augustine says: "Let the soul pass without stopping from all created things; let it take flight and disappear." In other words, "let it go from hence, to the East and hide." The soul having found its hiding place in God, is now disposed for contemplation. This is signified by drinking of the torrent, which may be applied to acquired contemplation; and being fed by the ravens, which signifies infused contemplation.

The soul drinks of this torrent in many ways. Fr. Thomas of Jesus indicates five.

By the consideration of the universe.—Lactantius says: "God made the universe and all that exists for man, because man can admire the works of God. This is contemplation, for St. Bernard defines contemplation as the admiration of the Divine Majesty."

By considering the Scriptures.—St. John Chrysostem says: "The fertility of this spiritual source is immense, those who have gone before us have drawn with all their strength from these life-giving waters, and those that come after us will do the same; for it is

the peculiarity of spiritual rivers, to swell and pour forth more graces the more we draw from them."

By a knowledge of the Incarnate Word.—Jesus stood and cried, saying: "If any man thirst, let him come to me and drink. He that shall drink of the water that I shall give him shall not thirst forever, but the water I shall give him shall be a fountain springing up to life eternal."

By contemplating the Divine attributes and the Holy Trinity.

But here, as Richard of St. Victor says, there is greater need of compunction than investigation. Deep interior compunction washes the stains from the heart, and "Blessed are the clean of heart, for they shall see God."

Infused contemplation, signified by the words, "I have commanded the ravens to feed thee," is a gratuitous gift of God, the soul receives with reverence the celestial food. St. Gregory calls it "a most delightful sweetness." It is a foretaste of eternal glory, and surpasses all other sweetness, as a great river surpasses a drop of water. If, O Lord, thou hast so many delights to rejoice a perishable body, how many wilt thou not have for the soul that is to live forever!"

A STUDY OF THE SEAL OF CARMEL.

Having considered the spirit of Carmel in general, we may enter more into detail by a study of the Armorial bearings of the Order. Nations, countries, organizations

and individuals have their *coat of arms* which is expressive of some fact in their history or of some typical characteristic. Carmel has hers, and it is full of signification. It will serve as a faithful guide to the further study of the Spirit and Rule.

In the centre of the shield rises the holy mountain of Carmel, the cradle of the Order; and on this shield there are also three stars, which represent the three epochs in the history of Carmel. The first, as if placed in a grotto of the Mountain, signifies the Prophetic era which extends from the time of Elias, who founded the Order in a cave, to the coming of St. John the Baptist.

The second and third stars rising over the mountain, signifiy respectively the Greek and Latin eras, when the Order spread throughout the East and the West; that is from the time of St. John the Baptist to Berthold, the first Latin General; and from Berthold to the end of the world. The cross on the summit of the Mountain was added in the XVIth Century, as the distinctive sign of the Discalced Carmelites, and they also adopted for their crest, in memory of the Prophet Elias, the arm with the flaming sword, and the legend, *"Zelo Zelatus sum pro Domino Deo exercituum,"* "With zeal have I been zealous for the Lord God of hosts." The twelve stars of the crown represent the attributes of our Lady, the Virgin Mary, whom St. John saw in the Apocalypse under the figure of a woman clothed with the sun and crowned with twelve stars. They also signifiy the twelve points of the Rule, which are Obedience, Chastity, Poverty,

Recollection, Mental Prayer, Divine Office, Chapter, Abstinence from Meat, Manual Labor, Silence, Humility and Supererogation.*

To begin with the shield—the holy Mountain of Carmel is itself symbolic of the spirit of prayer and contemplation, which should be characteristic of its children. This is shown in three ways. 1st, By the mystical signification of the word Carmel; 2d, By the solitude of the Mountain; 3d, By its height.

1st. The word Carmel means, "Circumcision of the Lamb," and signifies that the Religious of Mt. Carmel should live entirely separated from the pleasures of the world, that their lives should be passed in continual sacrifice, in austerity, mortification and penance; and that to sweeten their pains, they should behold their Divine Model, the Lord Jesus. He is the Lamb that was circumcised and slain; who, after having undergone fasts, vigils, scourgings and thorns, died upon the cross to give man an example of penance.

2d. The retirement of the Mountain teaches, that solitude is the home of the Religious of Carmel; when they leave it they go out of their natural element and hasten to their death, as the fish dies when taken out

* P. Saraceno in his "Menologium Carmelitanum" shows the existence of the seal of the order in the time of St. Denis, the second of the disciples of St. Elias, raised to the throne of Peter. This was about the year 267. Saraceno refers to the testimony of St. Isidore of Seville, called "the young," who was born about 570, and was called on account of his erudition, the Doctor of his age. Several details of the crest are taken from a manuscript of Fr. Jerome Gratian "Peregrinacia de Anastasio" preserved in the convent of the Carmelites of Brussels.

of the water. Suffering and solitude are means to dispose the soul for prayer and contemplation, which is signified by:

3d. The height of the Mountain. The Son of God had His heart and mind always elevated to His Father, and He had a particular inclination to dwell upon mountains. It was to mountains that he retired to make His prayer.

Hugo of St. Victor says, that "the montains which approach nearest to the heavens signify contemplation, which, detaching man from earth, elevates him to a sublime and eminent knowledge of celestial goods."*

The arm with the flaming sword above the shield, signifies the zeal of the Prophet Elias, which is the rightful inheritance of Carmel, and which has burned in her heart like a torch since the days when her Founder "stood up as a fire" for the glory of God. But this zeal seemed to overflow all bounds, when the heart of St. Teresa was pierced by a seraph and burned with living fire from the throne of God. From that moment, she, too, "stood up as a fire" and was zealous for the Lord God of Hosts and for His Church. She added austerities to the already austere life of Carmel and her words burned as a torch, as she called upon her children, men and women of the Order, to be consumed with the zeal of Apostles for the salvation of souls. Listen to her words:

"Alas, my heart is breaking to see the destruction of so many souls. I know that for those who are al-

* Hugo a St. Victor, Tom II., serm. 12.

ready lost there is no remedy, but I wish not to see more ruined every day. O my daughters in Jesus Christ! help me to entreat our Lord herein; it is for this object you are united here. This is your vocation; these are to be your employments, these your desires, hither your tears; this you must without ceasing ask of God. No, no, my sisters, it is not for worldly things that you are here. . . . What! all Christianity is on fire; the heretics wish to pass sentence on our Lord again, as they bring a thousand false witnesses against Him and try to overturn His Church, and shall we lose our time in praying for things, which, if God granted them, we should have one soul less in Heaven!"

"In considering the great evils caused by heretics in our days, it seems to me that there is nothing more needed in the Church than an army of elect souls, to break the efforts of heresy and arrest its progress." In the mind of the Saint, this valiant army is composed of defenders of the truth and the Priests of the Lord," whom she compares to noble soldiers surrounding their Prince, who is attacked on all sides by the enemy. Then she continues: "But why do I speak thus to you. It is that you may understand clearly the object of your prayers, so that you may beg of God, that none of us who are to-day within the castle of good Christians may go over to the camp of the enemy, and that God may make the Captains of this castle or city, that is to say the Preachers and Doctors of His Church, completely victorious in the ways of the Lord. . . . And since we women are unable to

assist our King in one way or the other, let us endeavor to be such that our prayers may aid these servants of God who, with so much labor, have fortified themselves with learning and virtue and are now striving to help our Lord. . . . If we by our prayers can contribute to this victory, then we also, in the depths of our solitude, have fought for the cause of God." . . . After urging her daughters to perfect abnegation and generosity, two essential qualities of an apostolic vocation, she concludes: "When your prayers and desires and disciplines and fasts are not directed to this object which I have mentioned, remember that you do not aim at, or accomplish, the end for which our Lord assembled you here together."

The Order of Carmel is beyond all and above all contemplative, but in the thought and mind of St. Teresa it is none the less apostolic. She wishes her daughters to come to the aid of the Church and of the Priests, to extend the Kingdom of God and in the ardor of their zeal to embrace the entire universe by the apostolate of prayer.

The twelve stars of the crown over the shield signify devotion to the Virgin Mother of God. The Order of Carmel has always been the Order of Mary, and is especially charged with propagating her honor. The Church has recognized this, by instituting a special Office and Feast to honor the Most Blessed Virgin under the title of Our Lady of Mt. Carmel. The Rule of the Order is addressed to the "Brothers of Our Lady of Mt. Carmel," and the Order recognizes no other Patroness. Though founded by Elias,

it is not called the Order of Elias, but the Order of Mary. When the Blessed Virgin appeared to Pope John XXII. she called it "her Order," and when our Lord appeared to St. Teresa, He spoke of "the Order of My Mother." The mystical writers of Carmel love to call Mary its Foundress, because she was its inspiration, when she appeared to Elias, in Prophecy, as a "little cloud rising out of the sea." The Prophet gathered together his disciples to honor the "Virgin who was brought forth," and the Order which he founded was modelled upon her virtues. Therefore, though not the effective, she was the final and meritorious cause, and her image was the type of Carmelite perfection. The life of Carmel is the life of Mary at Nazareth and in the Cenacle, a life of silence, retreat and prayer, offered to God for the welfare of the Church and the salvation of souls.

Devotion to Mary has always been regarded as a pledge of grace, a mark of predestination, and the seal of eternal happiness. It has been the characteristic of all the Saints, and in a special manner of the Saints of Carmel. From the time of Elias, Carmel possessed this devotion in Prophecy, and especially honored our Lady as the Virgin Mother, conceived without sin, maintaining the opinion of the Immaculate Conception long before this point of dogma was defined by the Church. This inspired tradition is such a radiant star in the crown offered by Carmel to the Queen of Heaven, that it may not be amiss here to refer to a page of the "Salmanticenses," that marvelous spiritual edifice which took sixty years for its construction and

which was composed at Salamanca by Carmelites, whose names for the most part are unknown.

Referring to the doctrine of the Immaculate Conception of our Lady, which was then not defined as an article of faith, they recall Carmel's belief in this glorious prerogative of Mary, and they do not fear to assert, that the Carmelites were the first to honor and proclaim this privilege accorded to the Virgin Mother of God. They then give the testimony of modern writers such as Peter Oyedas, 1616, who says: "It is just that we felicitate the Blessed Order of the Mother of God, Our Lady of Mt. Carmel, for the glorious tradition of its belief in the Immaculate Conception; it is just that we thank it for having kept this tradition intact through long centuries, and for having transmitted it to the Church by the Patriarch John, its Son.

What glory to this Religious family to have given testimony to the Conception without spot, of the Mother of God, during two thousand and five hundred years, because so many centuries have elapsed since the revelation made to Elias."

Another Jesuit, Ferdinand of Salazar, reproduces in his work on the Immaculate Conception, the explanation given by the Patriarch John on the vision of the Prophet Elias and speaks as follows:

"In the Book of the Institution of the Monks, Chap. 32, is given the mystical interpretation of the prophetic vision of Elias, which is related in the Third Book of Kings. 'For the seventh time,' says the Scripture, 'the servant of Elias looked towards the horizon over the

ocean, when all at once he saw a little cloud, like the trace of a man's foot, which rose out of the sea.' The Patriarch John of Jerusalem says this vision contained many revelations in regard to the future, which God communicated to Elias, and which the Prophet transmitted, not publicly to all, but secretly to his own." It is of the latter we speak: "God revealed to Elias in this vision four great mysteries. First, a little child just born, who came forth from her mother free from all sin. Then, the time when that would come to pass was designated; thirdly, this child would guard perpetual virginity like Elias, and lastly, God would unite His nature with human nature taken of this Virgin and would be truly the Son of Man. According to the mystical interpretation of the vision, given by the Patriarch John, this little child who came forth from the womb of her Mother, is the most holy Virgin Mary; she is prefigured by the cloud that came forth from the waters of the sea. The waves of the ocean are heavy and bitter; light and sweet is the cloud; so Mary, though the daughter of humanity, is not burdened with the iniquities which weigh upon all men coming into this world, and the graces, of which she possesses the plenitude, have become our sweetness and delight. This prophetic knowledge of the purity of Mary, was transmitted by Elias to Eliseus and the other disciples. These gave it to their successors, and so when Mary appeared and realized the Prophecy, a temple was built in her honor, as a monument to her spotless purity."

Another great privilege accorded to the "Brothers

of our Lady" was, that they were the first to have the custody of the Holy House of Loretto, after its translation from the Holy Land. The history of Loretto* states, that "under the Pontificate of Innocent VIII. the Cardinal de la Rovere, at that time Protector of the house of Loretto and of the Order of Carmel, remembering that the Carmelites had recently proved by solid arguments to Sixtus IV., his uncle, that the Holy House had been confided to their care in Galilee before its translation, asked of the Pope, and obtained permission to constitute them guardians of the Holy House of Loretto." Turselini goes on to say that these Religious, driven from Asia by the Barbarians, had for a long time filled Europe with Monasteries, and everywhere had given good example. In 1489 thirty Religious of the Convent of Mantua were chosen for this privileged office, and among them Baptist Spanogli of Mantua, Vicar General of the Congregation. This great servant of Mary has since been beatified. He wrote the history of the Holy House and dedicated it to the Cardinal de la Rovere. Up to that time the history had never been written, but had existed only by oral tradition. Its publication, says Turselini, was the beginning of a great devotion to our Lady of Loretto. The Litany of Loretto was originally brought from the East by the Carmelites and was by them inaugurated at the Sanctuary of Loretto. It has been lengthened through the centuries by invocations added by the Popes for special occasions.

*Historia Lauretana liv. II., chap. 5, by Horace Turseline, S. J.

This litany is said every day after vespers throughout the Order of Carmel. It is sweet to reflect that the Carmelites had care of the Holy House in Galilee and that when they were forced to fly, the Blessed Mother fled too, and that she confided once more to her Brothers of Carmel, that most precious Sanctuary where God was clothed with human nature, and our Redemption was begun. Truly, this is a venerable place, the House of God, and the gate of Heaven. Thus it may be seen that devotion to the Virgin Mother of God is the priceless inheritance of Carmel, handed down through long centuries, from the prophetic past; a devotion that cannot be too closely guarded and cherished by her children. The sweetness and joy of the Brothers and Sisters of Mary is to know their treasure, and realize their happiness in possessing this dear Mother as their Chief, their model, their way and their strength. After Jesus, it is from her they draw, as from a source, the grace and perfection of the exalted vocation granted them when they were called by God the Order of His Mother.

Besides devotion to Mary, the twelve stars of the crown symbolize the twelve points of the Rule of Carmel,—The rule says, "the first thing which we ordain is, that you have one of your number as Prior . . . . to this Prior you are to promise Obedience, together with Chastity and Poverty. *Obedience* is placed first, because in Carmel, as in most ancient orders of the Church, it was customary to specify only the one vow, as the others were included in it. Later, the Church thought it wiser to make mention of the other two.

Obedience is the soul of the Religious life, and without it the Religious life is impossible, because, as a body cannot live without a head, so a Community cannot exist without a Superior to govern and direct it. The spirit of obedience characteristic of Carmel should be like unto that of Jesus Christ, whose food was to do the will of His Father, and of Mary, whose entire life could be resolved into that one ineffable "Fiat," pronounced at the moment of the Incarnation. St. Teresa exhorts her children to obedience in the following words:

"Obedience is the short road to the summit of perfection, and that is why the devil makes so many efforts to turn us from it. In what does perfection consist? Evidently it is neither in visions nor revelations, nor in interior consolations, but it consists in rendering the will so conformed and so submissive to the will of God, that we embrace with all our heart whatever He wishes, and that we accept with equal joy what is bitter and what is sweet when we know it to be His good pleasure." In practice, the spirit of obedience and dependence upon Superiors is carried to the most minute details, even to the asking permission for a sheet of paper, a pen, or a drink of water.

For the perfection of the spirit of their vow of *Chastity* the Religious look to Mary, the Virgin Mother of God and the "Queen of Carmel." She is their model and their spotless mirror. From her they learn to know and to love God, and God alone; to know all things in Him, and to know nothing out of Him. To love all things in His holy love, and to love no

thing out of Him, and thus to enter into the peace of Heaven, and the liberty of the children of God.

The *Poverty* of Carmel is the poverty of the Crucifix. In each cell there hangs a cross of wood with no figure upon it, for the Religious is to see herself in spirit fastened there. Lifted above the earth, detached from all, she is to hang there with Jesus in the perfection of the spirit of her vow of poverty. That blessed vow which is the key to the treasures of Heaven. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." St. Teresa in her way of Perfection, instructs her children in the spirit of poverty that should be their portion. This happy poverty is a good, which includes all other goods; it is a grand domain, where we rule over the goods of this world, for he is master of them who despises them. "For the love of our Lord, my daughters, believe that your coat of arms is holy poverty; remember how in the beginning of your Order, it was esteemed, and so perfectly observed, that our holy Fathers kept nothing from one day to another." "Behold the arms upon our banners; let it be our dearest wish to keep holy poverty intact. May all be in harmony with this glorious device, our dwellings, our habits, our desires, our words and above all, our thoughts" . . . . "Let us in this resemble our King, who in this world had only the stable when he was born and the Cross whereon he died."

St. John of the Cross, who may be called the Master of the Spirit of Poverty, says: "He who is poor in spirit finds joy and contentment in being deprived of

all things, and he who desires nothing is always at liberty."

It would be impossible to exaggerate the poverty of spirit demanded of a Religious of Carmel. St. Gregory very happily says: "He who is warm takes off his garments that he may travel more quickly, while he who is cold, envelops himself in many, that he may be warmed; so the heart that is consumed with the love of God, despoils itself of all, that it may run more quickly in the ways of perfection; and flies from the insatiable cupidity of the sinner, frozen in the ways of life." The heart of a Carmelite should be the heart of a seraph on fire with Divine love, unable to bear the weight of a straw or the attachment of a thread, that could retard its upward flight to union with the Heart of God. Kneeling for her Profession the Carmelite is asked: "What do you demand?" And she replies: "The Poverty of the Order," such is the poverty which she demands.

Recollection, Mental Prayer, and *Silence,* are essential points in the Rule, which says, "Each one should remain in or near his cell, meditating day and night on the Law of the Lord, and watching in prayer unless he be prevented by some lawful occupation." The only "lawful occupation" that can take a Religious of Carmel out of her cell, or the hermitage assigned her, is work appointed by obedience, and as soon as it is accomplished she flies once more to her Retreat, as the stone seeks its centre. St. Jerome, writing to Rusticus, says: "Look upon your cell as a Paradise, for me the city is a prison

and solitude a place of delights." St. Bernard says: "There is a strict alliance between Heaven and the cell. What is life in Heaven and what is life in the cell? It is to be occupied with God, and to enjoy God alone." The life of a Carmelite within her cell should be continual prayer; it should be as natural to her to pray as to breathe; the cessation of prayer is a spiritual death for the soul, as the cessation of breathing is for the body. Every moment that is not occupied with God is lost for all eternity. To attain this, solitude is necessary, and is an essential means of perfection for a Carmelite, for solitude is the guardian of silence, the mother of recollection, the nurse of holy thoughts, the wall of the enclosure of prayer. There are three kinds of solitude, which should be united to form the perfect solitude of a Carmelite. The first is that of the body, which is only holy inasmuch as it is accompanied by that of the mind and heart; without the latter the first will be more animal than reasonable, because, as a saint of the Order says, to be solitary only in body is to be a beast in chains. A prisoner of the law in solitary confinement is a prey to agonies that men cannot think of without a shudder; death is considered preferable; that is because his solitude is only of the body; his mind and heart beat against his prison walls, and, feeding upon self, he dies of starvation. A Religious confined in the solitude of her cell enjoys while on earth the delights of Heaven; her mind and heart are absorbed in the Divine Perfection, and feeding upon God, she is strengthened unto life eternal. A Carmelite perpetuates in the Church the life of the

ancient hermits and solitaries and for a model looks to Elias. In the solitude of his retreat he was habitually united to God, so that his mind was always occupied in knowing Him, and his heart in loving Him. All the powers of his soul were so concentrated in God that he never lost sight of His presence. "The Lord God of Israel liveth, in whose sight I stand." The character of a man is known by his device, and such was the motto of this great prophet, and because of the celestial life which he led upon earth, God deemed him not only worthy of Heaven, but worthy of being raised up body and soul.*

It is to guard the spirit of recollection and prayer that the Church has instituted cloister, because it is only in solitude that the creature can converse with the Creator. "I will lead her into solitude, and there I will speak to her heart." This complete separation from all things created, from relations and human interests; this isolation from the vain distractions of the world, established by means of the grates and the high walls of the enclosure, is for the soul a principle of peace and happiness. The saints have said: "If there is a paradise on earth it is to be found in the cloister."

The enclosure is the space allotted to the Religious for their habitation, and beyond it they cannot go without violating the Rule. The strict cloister and the austere gates of Carmel are the result of wise ordinances of the Church. In the first centuries of Christianity

*St. Ambrose I de Elia et Jesu c. 2.

the cloister was not so rigorous, but little by little, the decrees of the Councils established it as it is to-day. It was at the Council of Carthage in 330, that the first rules for enclosure were made. The Sovereign Pontiffs sanctioned the decisions of the Councils and added several prescriptions, and in the 13th century, Urban IV. made the regulation, that in the Monasteries each grate should be armed with points of iron, as is observed in Carmel. St. Charles Borromeo, in his celebrated councils of Milan, approved and generalized the use of the double grate ordained by St. Francis of Paula for his Religious, and even designated the distance which should separate one from the other. He also wished the Religious to have their faces covered with a veil before persons from without, who should be obliged to enter into the cloister.

St. Teresa, for whom the decisions of the Church were sacred, arranged the cloister for her daughters in accordance with its holy and venerable laws, and followed closely in her constitutions the decrees of the Council of Trent.

The obligation of solitude is strictly united with that of silence, which is one of the fundamental points of the Rule. The Fathers of the Desert, the models of the eremitical life, which Carmel perpetuates in the Church, were most rigorous in the observance of this "holy and sacred silence." St. Peter Damian writes: "When the noise of words ceases on your lips, the temple of God is built in your hearts by silence:"

The silence of the tongue, the silence of the mind and the silence of the heart are absolutely necessary to

a life of prayer. Not only have the Religious to guard the silence of words, but of actions, so that in time of "great silence," no work is done that would make a noise, and the Religious make use of signs if communication be necessary. A profound silence reigns in all the Monastery, and when the Religious have to leave their cells, their alpargates (sandals woven of cord) awaken no echo. The ticking of the clock is often the only sound in the silent cloisters. It is the same with the Fathers as with the Nuns. Fr. Peter of the Mother of God, writing of the practice of solitude and silence in the Monasteries says: "Our Religious have signs, which they use when necessary so that in a Monastery with thirty or forty* inmates, no sound is heard in strict silence and one can go through the cloister without meeting a single Religious on the way. It would seem that there was no one in the Monastery until the bell calls them to the choir or place assigned. At the sound of the bell the Religious leave their cells, as the ancient hermits left their solitary grottoes, and assemble in the choir of the Monastery to sing the praises of God, for the recitation of the *Divine Offi*ce is another point of the Rule. The Divine Office is a sacred duty of prayer and praise, instituted by the authority of the Church for the public worship of Almighty God. This act of homage is offered seven times a day at stated intervals, which are called the seven Canonical Hours of Matins, Lauds, Prime, Tierce, Sext, None, Vespers and Complin. The

*The Monasteries of the Fathers are not limited to twenty-one as are those of the Nuns.

Church sanctifies each of these divisions of time with appropriate hymns and psalms of praise, so that the entire day is made holy to the Lord.

Different Religious Orders have different hours appointed for the recitation of the Office. In Carmel, after an hour of Mental prayer, Prime, Tierce, Sext and None are said in the morning before Mass begins. At two o'clock Vespers are recited, and Complin at half past seven. Matins and Lauds, with the concluding prayers of the day, are said between nine and eleven at night, by the Nuns, and at midnight, by the Fathers. After the august sacrifice of the Mass, the Divine Office is the most holy and sublime act of Religion, because of its close resemblance to the occupation of the Angels and Saints in Heaven, who sing continually the praises of God.

Here earth unites with Heaven, and the incense of praise rises to the throne of God and draws down upon mankind an effusion of Divine grace and benediction. Here the King holds His Court, and the Religious are admitted to an audience. They present with confidence the petitions of all who ask their intercession, and their power is unlimited, because they are before the King, not as private individuals, but as officials, appointed by the Church for that exalted duty. They are the representatives of Jesus Christ, who speaks through them to His Eternal Father. The Office is ordinarily recited with pause, but on Feast days it is chanted. The chant is only on one note, that the intricacies of music may not be a distraction or turn the attention from the contemplation of Divine things.

The recitation or chanting is accompanied with many beautiful ceremonies. Earthly courts have their code of etiquette, which is observed with decorum and precision; with how much more reason have special ceremonies been decreed by the Church for the Court of the King of Kings! The ceremonies of the Divine Office, like those of the Mass, have been held sacred from time immemorial, and St. Teresa, who was ever a loyal daughter of the Church, esteemed them with such faith and devotion, that her biographers tell us she would have died for the fulfillment of a rubric.

After the choir the *Chapter Room* is the most sacred spot in the Monastery. Here are held the old Monastic exercises for the perfecting of regular observance. Here the Religious are renewed in the fervor of their holy vocation and strengthened to run more speedily in the ways of the Lord.

The Rule of Carmel prescribes continual *Abstinence and Fasting* during the greater part of the year. The long fast of the Order begins on Sept. 14th and lasts until Easter. During Lent and on special days the fast is more rigorous. There are many other penances practised in the Order, and the point of *Supererogation* permits those who have sufficient strength to go even farther in the practise of austerity than the Rule ordains. *Manual Labor* is an essential point of the Rule, which says: "You shall perform some manual labor in order that the devil may always find you occupied," and furthermore because, "he who would eat must work." These points may come under the head of Christian Sacrifice and may be treated together. *Hu-*

mility must accompany all or they are of no worth.

All Christians are obliged to follow Christ in His sufferings if they wish to follow Him in His glory, but the Carmelite who, by her vocation, is a victim to appease the Divine wrath for the sins of the world, must follow Him step by step to Calvary, leading as He did, an humble, laborious, penitential life, in the rigor of long fasts, watchings and penances of every kind.

By entering into the dispositions of the adorable Saviour of mankind and uniting all suffering with His, the Carmelite acquires the true spirit of penance, and all that would naturally be hard is sweetened by the contemplation of the Victim on Calvary, dying for the souls He loved more than His life. Many books could not contain all that the Fathers have written in praise of fasting and penance. St. Leo says: "Fasting renders us strong against sin, abases pride, nourishes good will, and enables us to practice faithfully all virtues. St. Athanasius says: "Fasting is the nourishment of Angels." St. Basil, speaking of Elias, who fasted forty days, says: "By this abstinence, he was elevated in this life to see God as clearly as He can be seen by a creature." The Saints have given us heroic examples of fasting and penance and the Saints of Carmel have ever been conspicuous for their austerities. The motto of St. Teresa was, "To suffer, or to die," and speaking one day to her daughters, she said: "Do you not know that the life of a good Religious, who aspires to friendship with God, is a long martyrdom?"

Manual labor is strenuously urged in the Rule. Work was the first penance imposed by God upon sinners, and as a public penitent for her own sins and for the sins of the whole world, the Carmelite is obliged to it as an imperative duty. Her useful and assiduous work should oppose the idleness and sloth of the world and above all of the rich, who waste in pleasure-seeking many hours of time far more precious than the gold they spend. A lost soul would willingly suffer torments to the day of judgment for one moment of the time, that is thrown away like dust by those who are blind to its value. One moment of time well spent can purchase an eternity of happiness. Work is a safeguard and the devil has few snares for the soul that is always occupied. Apart from the question of penance, the poverty of the Order obliges the Carmelite to work. Jesus was "poor and in labors from His youth." He earned His bread in the sweat of His brow, and so too must the faithful Religious. It is true the Carmelite lives mostly on alms, and is fed by the bounty of God through the charity of the faithful, but this is because so much of the day is spent in prayer, that in the hours between the religious exercises, it would be impossible to earn a sufficient support. Every spare moment after the long hours of prayer and the labor of the house, is given to making articles of devotion, which are sold for the benefit of the Community. The Constitution prohibits elaborate or "curious work," which requires "so much skill as to engage the mind and turn it away from the meditation of divine things." The Religious make Scapu-

lars, and also the Scapular Robe for the dead—the Carmelite habit, which so many souls have worn to meet their God—they chain Rosaries, arrange relic cases, make vestments and articles for the Church, and in fine do all they can, "laboring night and day" like the holy Apostle Paul, "lest they be burdensome to anyone." They work alone in their cells and so mingle prayer and labor, that labor does not distract prayer and prayer perfects labor. In the cloister hangs a board dividing the sweeping of the house among the Religious, and the name of the Prioress heads the list, that she may give example of humility.

Penance and manual labor are strong walls to guard the precious flower of humility, for they effectually shut out self love, which is the root of pride. St. Teresa says: "Humility and mortification are two sisters that we should never separate; he who possesses them can combat against all hell united together, against the world and all its attractions."

The penance of a Carmelite is not only useful for the expiation of her own sins, but it is a power in the world as well. Fr. Felix of Jesus says: "In human society, Carmel is a great conservative power, because in realizing the ideal of sacrifice, it constitutes an efficacious reaction against the radical disorder of humanity. Carmel is a social Bulwark. That which saves society is not that which is seen upon the surface of things, the power of industry, of war, of genius, of letters, of arts. That which saves society is what touches its depths in a fruitful silence, called the "silence of good things." It is a latent force that reacts against the

disorder which is the principle of all disorders. This disorder is selfishness (egoism), the love of self pushed to the hatred of others and even to the hatred of God. To this evil there is an efficacious remedy—it is Christian sacrifice in its plenitude and ideal—Christian sacrifice pushed to abnegation, that is to say to total immolation. There lies the secret of the power for repairing all human disorders, because there is the only efficacious reaction against selfishness. Christian sacrifice when it is absolute, is the death of selfishness, it is a life humiliated, despoiled, flagellated, immolated and crucified, in one word it is the life of death to self, looking to Calvary and crying with St. Paul: "I live now, not I, but Christ liveth in me." Behold the remedy of selfishness, behold the repairing sacrifice, the only thing truly salutary in humanity! Selfishness never protected nor saved anyone, when people need to be saved, it is only accomplished by suffering and sacrifice. I affirm this law which I believe with an invincible faith, to sacrifice oneself is to save others. It is thus that is accomplished in humanity, the grand law of human and fraternal obligation. Every soul in renouncing self, gives to another soul. Whoever suffers voluntarily lifts a suffering from another. Hence you can understand, that Carmel is a salutary power in humanity and comprehend why I call Carmel a Social Bulwark. It is because Carmel appears in the midst of Christianity as the complete realization of Christian Sacrifice. It is the ideal in Christian life: it is the absolute in sacrifice, for a Carmelite is a victim vowed to immolation for the salvation of the world."

CHAPTER XIII.

DEVOTIONS OF CARMEL.

CONTEMPLATION perfects the soul, because the true contemplative leads the life of God and fulfills the design of Jesus Christ, when He said: "Be ye perfect as my heavenly Father is perfect," that is, be ye perfect by leading the same manner of life led by my Father. In God we may distinguish two kinds of action; the one interior, by which He retires within Himself wholly separated from the commerce of creatures, and the other exterior, by which He manifests Himself to creatures and communicates Himself to them. So we may say, the life of God is, first, to know and love Himself, and second, to give Himself to creatures, and in like manner it may be said, the life of Carmel is, first, to know and love God, and second, to give God to creatures. Thus Carmel, though hidden, solitary and retired in the bosom of the Church, yet goes out to souls, by offering them the richest fruits of devotion and piety to feed and nourish them on their journey through the valley of tears.

Great and solid devotions in the Church may almost invariably be traced to the contemplative Orders,

for in the silence of the Cloister, God can speak to hearts trained to catch the breathings of the spirit, the whisper of inspiration that would be lost amid the tumult of the world. The secrets of Heaven thus confided to some chosen soul, become well springs of grace to the parched and barren earth. Carmel has heard the word of God, and it has brought forth a hundred fold, so Carmel has her devotions, fruits of solid piety, that have taken form in the Church as confraternities, and extend innumerable graces and privileges to all the faithful. The word confraternity beautifully expresses the universal brotherhood of the Catholic Church, whose members are all of one body, with one head,—Christ Jesus,—and exemplifies the consoling doctrine of the Communion of Saints—a communion of all holy persons in all holy things. Relations of grateful love and mutual charity exist between the Religious of Carmel and the souls who come to join in her devotions and seek her prayers. The charity of the faithful makes the life of the contemplative possible, and the contemplative returns this charity by offering to the faithful the fruit of her union with God.

Carmel not only invites souls to come and eat of the "fruits of her vineyard and the best fruits thereof," but she clothes them as well, in the garment of salvation and the livery of the Queen of Heaven. The bestowal of a garment is token of most intimate friendship. Jacob gave to Joseph, the child of his predilection, a robe of many colors as pledge of his most tender love. Anna brought to her little son Samuel,

a tunic made by her own hands as token of her maternal solicitude. Jonathan despoiled himself of his princely garments to clothe David, because he loved him "as his own soul," and Eliseus demanded the mantle of Elias, as the most precious inheritance of his departing father; so the most holy Virgin has woven in Heaven a garment for her exiled children, and has made the Order of Carmel her almoner, to distribute the precious gift as a token of her unceasing care and a "sign of salvation." The Scapular then is the great and distinctive devotion of Carmel, the priceless treasure of Mary's chosen Order. The extraordinary favors accorded to it, through the infinite mercy of God, have been gratefully received and treasured for centuries by the learned and the simple, the great and the humble children of Mary, the Mother of Mercy, and Queen of Carmel.

The Scapular is a habit known to all branches of the Carmelite Order. The Brothers and Sisters of the Order wear it in its true form, and large dimensions. The Tertiaries wear it in its true form, but in moderate proportions, and finally, the members of the Confraternity wear a sort of representation of it, so that the form and dimensions are much reduced in size, but according to concessions of the Sovereign Pontiff, all enjoy the privileges and spiritual favors attached to this holy garment.

According to the etymology of the word, the Scapular is a long, narrow garment, which simply covers the shoulders and falls equally before and behind nearly to the feet. The use of this garment is of the

greatest antiquity in Carmel. John 44th, who lived about the year 400, in the work entitled, "The Institution of the First Monks," gives a description of a garment almost identical in form with the present Scapular, which he calls *superhumerale*, and which was worn by the Solitaries of the old Testament.* The Abbot Dorotheus speaks also of a garment like it, in use amongst the Monks of Syria and Palestine, which he calls in Greek, "*αναλβον*"—"*analabe.*"

Some ancient authors have thought that the Scapular was primitively a working garment, worn for labor, and when heavy burdens were to be carried on the shoulders, but Fr. Theophile Raynaud, S. J., in his work on the Scapular shows that this working garment, although it was also called Scapular, was entirely different in form from that worn by the Religious of Carmel, and that in consequence it could not be confounded with it. It appears beyond doubt, that in the Order of Carmel, as with the Monks of Syria and Palestine, the Scapular was an integral part of the religious costume, and that it had even then a mystical signification. John of Jerusalem, already cited, says that the Scapular or *superhumerale* in use among the Religious of Carmel, signified to them the sacred yoke of obedience, to which they voluntarily submitted for the love of God, on the day when they solemnly made the vow in the hands of the Superior or Abbot of the Monastery. This habit, which they wore always, kept them in continual remembrance of their holy engage-

* "Super humeralibus etiam prisci religionis professores tempore Legis veteris, utebantur."

ment. This mystical signification of the holy Scapular is faithfully perpetuated in the Order of Carmel even to the present day, for in the prayers of the Manual for the ceremony of Profession, it is appointed that the Superior should place the Scapular over the neck of the novice, kneeling to pronounce her vows, saying, "Receive the sweet yoke of Christ, and His light burden in the name of the Father and of the Son and of the Holy Ghost. Amen."*

The Abbot Dorotheus, speaking of the Scapular of the Monks of Palestine and Syria, says, "We have an "*analabe*," that is to say, a scapular, which we wear upon our shoulders, and which represents to us the Cross of the Lord. We wear this garment always, to recall without ceasing the word of Jesus Christ: "If anyone wishes to come after Me, let him take up his cross and follow Me." St. Ephrem, speaking of the Scapular worn by the monks of his time, says that it had the power to put demons to flight, and that it inspired much terror to them, because it represented the Cross of the Saviour, and he gives an example of St. Julien, a monk, who escaped miraculously from the power of the demons, by means of the Scapular. St. Ephrem forthwith exhorts the monks never to go out of their cells without this holy garment. As the Scapular had been from time immemorial the most sacred part of the monastic habit, and as it had already a symbolic meaning for the Religious of the Order, it is in harmony with Christian piety to under-

* Tolle jugum Christi suave et onus ejus leve. In nomine Patris et Filii et Spiritus Sancti.

stand the choice of the most holy Virgin, when she preferred it to any other sign, as the distinctive mark of the privileged children of her heart, and the pledge of promises by which she wished to testify her love. It is as though she said, this is the sweet yoke of your obedience to the law of God; this is the sign of your good will—it represents to you the light burden of the Cross of my Son that you must carry after Him; while you wear it you are my most dear children, I will be to you a mother, and I shall plead for you so earnestly that the grace of my Son shall not fail you in the hour of death. The Gospel for the Feast of our Lady of Mt. Carmel is the Gospel of Calvary where Jesus said: "Woman, behold thy son—son behold thy mother." The Feast of Carmel may be called the Feast of the Motherhood of Mary; and the Scapular is a pledge of that love greater than all loves which she, the best of all mothers, has for her children. The Confraternity of Mt. Carmel is surely the oldest of Confraternities, as there are indulgences extant which were accorded to it by Pope Leo IV. in 847. It was established in the West by the hermits when they were driven from Palestine by the persecution of the Saracens, but it received new lustre and a marvellous increase after the gift which was the fruit of the prayers of St. Simon Stock.

Simon Stock of a noble family of England, was born in 1164 at the Chateau of Hereford, in the County Kent, of which his father was Governor. From his youth he was favored with such extraordinary grace that he felt drawn to solitude, and at the age of twelve

years retired to a dense forest, where he gave himself up to the most incredible austerities. He lived on herbs and roots, a fountain furnished him with water; for bed, oratory and cell, he had the trunk of a tree, where he could hardly stand upright. Here prayer was his only occupation, and his soul, by this holy exercise, acquired such perfect purity that it became like the angels. The Mother of God visited him nearly every day, and his communications with our Lord were so frequent, that his happiness seemed like the felicity of the Saints. He lived in this way nearly twenty years, when the Religious of Mt. Carmel came to establish themselves in England; he had been warned of their arrival by a particular revelation, and the Blessed Virgin told him to join them. He did so and then went to the Holy Land to imbibe the spirit of Elias. He remained there six years and his life was a continual ecstacy. The Blessed Virgin fed him with food from Heaven that seemed like manna. Afterwards he went to England and was elected General of the Order. Soon terrible trials came to the Order and St. Simon, full of confidence in Mary, placed all his difficulties in her hands. After some years of vows, prayers, sighs and tears, he had the consolation of being heard in a most astonishing manner. His prayer, like that of Elias, opened the heavens and brought down the Virgin Mother of God with rich treasures of grace to the needy and suffering world. Fr. Peter Swanington, companion, secretary and confessor of the Saint, writes of him, that he was broken with age and weakened by the austerities of

his penitential life and that he often passed nights in prayer, sighing over the afflictions of his brethren. One day while at prayer he was filled with heavenly consolation, which he related to the Community as follows:

"My Very Dear Brothers:

Blessed be God, who has not abandoned those who put their confidence in Him and who has not despised the prayers of His servants. Blessed be the most holy Mother of our Lord Jesus Christ! She hath remembered the ancient days and the tribulations which on all sides surround you, who do not reflect that those who live piously in Jesus Christ shall suffer persecution, and she addresses you this word, which you will receive with the joy of the Holy Spirit: I pray this Spirit to guide my tongue that I may properly communicate it to you. When I was pouring out my soul in the presence of the Lord, dust and ashes that I am, I prayed with all confidence to the Holy Virgin, my Sovereign, that as she had been pleased to name us her Brethren, she would also have the goodness to let us see that she was our Mother, by delivering us from our afflictions and procuring us consideration and esteem, by some sensible sign of her protection before those who persecuted us. Then I said, with tender sighs: *"*"*Flower of Carmel, fruitful vine, splendor of Heaven, Virgin Mother of the Son of God. Amiable Mother, ever Virgin, give to thy children of*

*The prayer in italics is the famous "Flos Carmeli" which is called the miraculous prayer of Carmel and has been translated into every language in prose and verse.

Carmel the privilege of thy protection, Star of the Sea," when she appeared to me with her heavenly court, and holding in her hand the habit [scapular] of the Order, she said: "This will be the sign of the privilege that I have obtained for thee and for the children of Carmel; whoever dies [piously] clothed with this habit will be preserved from eternal flames;"* and as the glorious presence of the holy Virgin rejoiced me beyond all I can express and as I could not, miserable wretch that I am, bear the sight of her majesty, she said to me as she disappeared, that I had only to send a deputation to his holiness Innocent, the Vicar of her Son, and that he would not fail to grant a remedy for all our troubles. While preserving, my Brethren, this word in your heart, endeavor to make sure your election by good works and strive never to sin. Watch, and offer thanksgiving for so great a favor, pray without ceasing, that the word communicated to me, may be verified to the glory of the Holy Trinity. Blessed forever be the Father, Jesus Christ, the Holy Spirit, and the Virgin Mary."

Fr. Swanington, under date July 16, 1251, wrote this same account at the dictation of the Saint, with a letter of consolation to the Brethren elsewhere. The first miracle of the Scapular was worked on the very day that St. Simon received it from the hands of the

* The Church in the Breviary has seen fit to put the word "scapular" instead of habit. Though Carmelites know that the *Scapular* is an integral part of the habit, yet it might not be understood by the faithful at large. The word "piously" has also been inserted, as explanatory of the meaning of our Lady, and to prevent all doubts that might arise.

Holy Virgin. Fr. Swanington wrote the account in Latin and it is translated as follows:

"The 16th of July, while the blessed Simon Stock was going with me to Winchester, to obtain from the Bishop of that city some letters to the Sovereign Pontiff, Innocent IV., we saw coming to meet us Dom Peter of Lington, dean of the Church of Winchester, who implored the blessed Simon Stock to hasten to the aid of his brother who was dying in despair. This man's name was Walter; he was petulant, haughty, quarrelsome and given to practising magic; he despised the Sacraments and tormented all his neighbors. In a quarrel with a nobleman he had been mortally wounded, and seeing himself near the tribunal of God; in the horrors of remorse caused by the remembrance of his crimes recalled to him by the demon, he would not hear of God or the Sacraments, but cried out and blasphemed: "I am damned! It is to thee, O devil, I leave the care of avenging my murder!"

We entered the house and he foamed with rage, ground his teeth and rolled his eyes like a furious animal. St. Simon Stock, seeing that he was about to expire, and had already lost the use of his senses, made the sign of the cross and laid upon him the holy Scapular of Carmel; then lifting his eyes to Heaven he prayed to God to give time for repentance, that a soul bought with the price of the Blood of Jesus Christ might not become the prey of the demon. All at once the sick man regained his strength, recovered the use of his senses, and making the sign of the Cross, cried

against the demon, saying with tears: "Alas, wretch that I am, how terrible is the fear of my damnation! My sins are more numerous than the sands of the sea! O my God, Thy mercy is above Thy justice, have pity on me, and you, my Father, help me."

At these words I went off to one side, with Dom Peter, who told me that, seeing his brother obstinate in his impenitence, he knelt down to pray for him, and he heard a voice saying: "Rise, Peter, seek my servant Simon, who is now on a journey and make him come here." He looked about to see who had spoken, but saw no one, and three times he heard the same voice. So thinking it a voice from Heaven, he mounted a horse and set out in search of the Venerable Simon Stock and gave thanks to the Lord that he had found him so soon. Walter, after his confession, renounced publicly all his engagements with the devil, received the Sacraments and gave signs of true repentance. He made his will, and obliged his brother under oath to restore all property that he had taken unjustly and to repair all the injuries he had committed; then, about eight o'clock that night he expired. Some time after he appeared to his brother, telling him he was in the mansions of peace and that by the aid of the most holy Queen of Angels, and by the Scapular of the blessed Simon Stock, he had escaped the snares of the devil. The noise of this event spread through the city. Dom Peter wrote the account to the Bishop of Winchester. The Bishop assembled an Episcopal Council, where he resolved to question the blessed Simon Stock on the virtue of his habit. The latter

obeyed the invitation, and replied to all inquiries and his deposition was duly registered. After this miracle of the Holy Virgin, Dom Peter offered the Carmelites a home in Winchester and built for them a beautiful Monastery."* Fr. Swanington continues: "The renown of this prodigy spread rapidly throughout England and even beyond; a great number of cities offered monasteries to the Religious, and many noblemen came to beg the favor of being affiliated to our holy Order, so that dying in our habit, they might obtain, through the merits of the glorious Virgin Mary, a happy death." The prodigies worked through the Scapular have continued to the present day, and their recital would fill a library. It is safe to say, that there is not a city or town of any importance that cannot relate its miracles of the Scapular. This is testimony written by the finger of God, in proof of the love and the power of Mary the Mother of Mercy. One more great privilege must be mentioned. It is that granted by Pope John XXII. in 1322, which he promulgated what is commonly called the "Sabbatine Bull." It is called "Sabbatine" from the word Saturday, because it refers to the promise made by our Blessed Lady, to deliver from Purgatory on the Saturday after their death, those who in addition to wearing the Scapular, have fulfilled certain conditions which she appointed. There are numerous indulgences granted to all who wear the Scapular with devotion, and members of the Confraternity share in all the good works

*See Vie de S. Simon Stock by M. Alfred Monbrun.

of the whole Order of Carmel, but the privilege of "the Saturday" is something different and refers to the next life.* "It is permitted to piously believe, that the Blessed and Most Holy Virgin Mary, special Patron of the Order and of all the faithful who wear the Habit or Scapular of the Confraternity and who observe what is appointed to gain the above-mentioned privilege, will aid these souls principally on Saturday, by her efficacious prayers, to leave the cruel pains of Purgatory and to go to enjoy with her eternal glory in the celestial Country." The conditions are:

First—That they wear the Habit or the Scapular of the Order of Mt. Carmel properly blessed. That is to say, the first Scapular received must be blessed, but the blessing is not necessary for those that replace it.

Second—That they guard chastity according to their state.

Third—That those who know how to read will say the Little Office of the Blessed Virgin, and that those who do not know how to recite this Office will abstain from meat on Wednesdays and Saturdays, except when Christmas falls on either of these days. Many Popes have confirmed this privilege, and it has been a source of consolation for ages to numbers of the faithful. Some have questioned so great a favor, but if they reflected more on the conditions and less on the privilege, they might not think it so surprising. Three great evils afflict the human race—immorality, avarice and pride. The conditions laid down by our Lady

*See Berthold of St. Ignatius in his work on the Scapular.

deal a direct and deadly blow at this triple-headed monster of Sin, the great dragon she came to crush beneath her heel. Man sins through immorality. Our Lady says "guard chastity." Man is avaricious, our Lady appoints "prayer," which alone can close the eyes to the vanities of earth and open them to the treasures of Heaven. Man is proud; our Lady says "fast," for fasting subdues the spirit. The soul who follows our Lady will soon part company with sin. Ecclesiasticus says of Wisdom: "He that worketh in her shall not sin," And the soul free of sin is free of Purgatory. The conditions are easy, but if one follows them faithfully he will soon find himself on the straight road to perfection. But where then is the privilege? The privilege is the promise, the assured word of our Lady which rises as a star of hope, a beacon light to all who tread the narrow path. Cheered by its beauty, they know not the toils of the way. Listen to Wisdom: "In me is all grace of the way." Yes, in Mary is all grace of the way that leadeth to life eternal, and may there be many who find that blessed path!

THE ARCH CONFRATERNITY OF THE HOLY FACE.

The devotion of the Holy Face began on the road to Calvary at the sixth station, when the noble Roman Matron Veronica, braved the impious Jewish rabble to bring comfort to her suffering Lord. She was the

first repairer of the insults heaped upon His sacred countenance, and her spirit still lives in thousands of souls united in the bonds of charity and the spirit of Reparation, to atone for the outrages committed on the Calvary of to-day.

The veil of Veronica, with the impression of the suffering Face of the Redeemer, is one of the most precious relics of the Vatican, and devotion to it had already existed in the Church for ages, but without special form, when in 1816 was born a little Bretonne, Pierrine Eluere, afterwards known as Sister Saint-Pierre, the holy Carmelite of Tours, to whom God was pleased to reveal His wish, that a special *Cultus* of the Holy Face should have place in the Church. The Sister suffered and prayed for many years, she was tested and tried in every way, as her wonderful Life* will show, but it was not until after her death that her mission was fully accomplished. M. Dupont, the Holy Man of Tours, was chosen by God to aid in spreading the devotion; he brought it to the knowledge of the outside world, while the humble Religious received the secret inspiration of Heaven. The life of Sister Saint-Pierre is the key and necessary harbinger of that of M. Dupont. These two beautiful lives uphold, explain and mutually complete each other, both being intimately united in the same work, —"The Reparation of Blasphemy and of the Profanation of the Sunday, by the worship of the Holy Face."

Sister Saint Pierre died in July, 1848. In January,

*Life of St. Pierre compiled by Rev. P. Janvier.

1849, Pius IX., then exiled at Gaeta, ordered public prayers to be offered before the most precious relics of the Vatican. The wood of the True Cross and the Veil of Veronica were then exposed, and the devotions were begun, when it was noticed that the image of the Holy Face impressed on the Veil, appeared distinctly through its covering of silk; on the third day of the exposition, the veil became suffused with color and the Face of our Lord showed itself in full relief and with the eyes animated and with a profound expression of severity. The Canons who were on guard immediately sent information to the Clergy of the Basilica, the great bells were rung, the people assembled, and for three hours the miracle was witnessed by an immense multitude. A Notary was summoned, an act drawn up and sent to the Holy Father at Gaeta. For several days nothing was spoken of at Rome but this astonishing miracle. In the evening, some veils of white silk bearing copies of the true effigy, were touched to the original and sent to France. A few of these veils went to Tours, to the Carmelite Monastery, and the Mother Prioress gave two to M. Dupont; one he gave to one of the Lazarist Fathers at Tours, the other he kept for his own devotion. For twenty-five years he honored it in his oratory, kept a light always before it, and obtained through it most extraordinary miracles of grace and bodily cures. M. Dupont looked upon the miracle of the Vatican as a presage in favor of the revelations made to Sister St. Pierre, which were still under Episcopal seal. After the death of M. Dupont, the Prioress of the Carmel of

Tours immediately bought his house that it might be transformed into an Oratory. This was done with the approbation of the Bishop. The devotion to the Holy Face increased daily more and more, in the pious Oratory, pilgrimages became more numerous and M. l'Abbe Janvier, Dean of the Metropolitan Chapter of Tours, was of opinion that the time had arrived for the canonical establishment of a Confraternity of Reparation in the Oratory of M. Dupont. The petition was made and favorably answered. The Archbishop of Tours signed the Ordinance Oct. 25, 1884, and Leo XIII. granted many indulgences to the members. Scarcely had the Confraternity been established, when it spread rapidly, not only in France, but throughout the world. Everywhere desires were expressed to participate in the treasures of the City and Diocese of St. Martin. Pressing solicitations were made to M. Janvier, and at length he addressed a petition to Leo XIII. to obtain the elevation of the Confraternity to the dignity of an Arch-Confraternity. The petition was signed by fifty-seven Cardinals, Archbishops and prelates of distinction, and among the names were those of Cardinal McCluskey; Archbishop, now Cardinal Gibbons of Baltimore; Archbishop Elder of Cincinnati; Bishop Keane of Richmond and Bishop Jansens, so America was nobly represented.

According to the custom of the Court of Rome, the favor could only be granted by degrees, for instance. first for France, then for the neighboring countries, and after a certain time for the remainder of the world, so a prolonged waiting of years was expected.

Sept. 15th, 1885, the Cardinal Prefect of the Sacred Congregation of Rites was present at the audience of the Holy Father, and his Eminence, wishing to obtain a great favor, asked that the title of Arch-Confraternity should be given there and then for the whole of France *(pro Gallia)*. The Holy Father listened and reflected, what was passing in his heart is known only to God. Had he an intimation of the good the worship of the Holy Face was destined to effect, or did the Holy Man of Tours, whose cause of canonization had commenced, exercise some secret influence, or was Sister St. Pierre to have her reward in Heaven for her years of doubt and suffering on earth,—whatever may have been the cause, the decision of the Sovereign Pontiff was immediate, absolute and distinctly formulated. Leo XIII. wrote with his own blessed hand, *"Non tam pro Gallia, quam ubique"*—"not only for France, but for the whole world." The devotion spread with astonishing rapidity, the pilgrimages were so numerous that the Archbishop instituted a Society of Regular clergy under the title of "Priests of the Holy Face." They now live in the house formerly occupied by M. Dupont, follow his footsteps and under his auspices devote themselves to all the Reparative works of the period. The oratory of the Holy Face has grown to be a centre of prayer and expiation for all Christendom. Other Confraternities have been established, and it would be impossible to calculate the number of pictures of the Holy Face exposed in private houses, oratories, hospitals, Religious communities, public chapels, parochial Churches and Cathe-

drals. The Oratory of the Holy Face at Tours is a distinct organization from the Carmel of Tours, but Carmel is intimately associated with the work in spirit, and every Carmelite Convent may be regarded as a centre of devotion. The oil burned in the lamps before the sacred pictures that have touched the original, has worked many astonishing cures, and is much sought for by the sick and suffering.

THE ARCH-CONFRATERNITY OF THE HOLY INFANCY.

Of all the wonders of the hidden life of our Lord at Nazareth until his thirtieth year, the mysteries of the Holy Infancy are alone revealed to us in the Gospel narrative. Silent as to the rest, the Holy Spirit would seem to concentrate our attention upon the simplicity and meekness of the Holy Child, in the sweet abasement of His tender Infancy. The mysteries of His early life have always been dear to Christians, but it has been reserved to these latter days for the Church to consecrate to them a particular devotion. The revelations concerning this devotion were made to an humble Religious at the Carmelite Convent of Beaune (France), Sister Margaret of the Blessed Sacrament, who was born at Beaune in 1619. She was favored with heavenly graces from her earliest youth, and by a most extraordinary privilege, was permitted to enter Carmel in her twelfth year on the day

of her first communion. Her entire life was devoted to honoring the mysteries of the Infant Jesus, and inculcating this her favorite devotion.* The Arch-Confraternity was instituted by no other than the Divine Infant Himself, for He appeared to Sister Margaret and said: "I wish you to institute an association of which I will inspire the rules. I will regard it as my treasure and my portion. This Association will be my family—The Family of the Infant Jesus—this is the title you shall give it." The Divine Infant then promised many favors to those who joined this Association. Sister Margaret lived to see the accomplishment of her work, and the Association established. M. de Renty was the chosen guardian† of the devotion and helped to propagate it until his death.

M. Olier was intimately connected with it, and established it at St. Sulpice. Fenelon composed the Litany for it. Its progress was checked for a time by the terrible trials in France, but later it spread anew, and in 1855 was raised to the rank of an Arch-Confraternity, and still has its centre at Beaune.

The Arch-Confraternity of the Holy Infancy must not be confounded with devotion to the Miraculous Infant of Prague. The origin of these devotions is distinct; but they have much in common, and provided the *title* of the Confraternity is carefully guarded, for the gaining of the Indulgences attached to this Association, we may safely mingle them in spirit. They originated almost simultaneously; the Confraternity of the

* Vie de Marguerite du S. Sacrement. M. Louis de Cissy.
† Vie de M. de Renty, par S. Jure.

Holy Infancy was established in 1636, and Fr. Cyril restored the Infant of Prague in 1637 and miracles immediately followed. The Infant of Prague may be regarded as the outward expression of the interior devotion of Margaret of Beaune. Prague was the Eastern and Beaune the Western centre of the love of the Holy Child, and now that Venerable Father Cyril and the Saintly Sister Margaret are both in the Heavenly Country, these two flames of devotion have met, and kneeling at the feet of the Miraculous Infant of Prague, souls are moved to devotion by the Chaplet of the Holy Infancy, revealed to the Religious of Beaune.

The History of the Miraculous Infant of Prague is too well known to need recital. Within a few short years, the Little King has made a triumphant tour of the world. He has been received with honor in the Carmels of Europe; in Brazil, Chili, China, Japan, Canada, Australia he is known; far in the interior of Africa amid the hostile Cannibals He has established his reign, and in America devotion to Him has spread with marvellous rapidity. Not only in Carmel the world over, but among Religious of every Order, even to the deserts of La Trappe He has found His way. In private houses, in chapels and in Churches we find Him, and everywhere He carries the little Chaplet of the humble Margaret of Beaune. It would seem that the Holy Child with His smile of innocence and simplicity, would wish to soften all hearts and melt the icy band of intellectual pride that holds captive so many a noble soul. May He succeed, may the sweet Jesus, the Infant King, reign with unchallenged sway over

the Twentieth Century; then may we hope that, as He holds the globe in His tiny Hand, he may likewise hold all Christendom united in the bonds of charity!

THE TERESIAN ARCH-CONFRATERNITY AND SCHOOL OF PRAYER.

This Confraternity was founded at Alba de Tormes by the heroic Martyr-Bishop Isquierdo, of Salamanca, at the time of the Ter-Centenary of Saint Teresa in 1882. It was established to increase devotion to the Saint and to "nourish souls with her heavenly doctrine,"* by teaching them to follow her footsteps in the ways of mental prayer. The motto of the Arch-Confraternity is her famous word: "Give me a quarter of an hour of prayer a day and I will give you Heaven." St. Teresa was a philanthropist in the broadest sense of the word; she spent her life for the elevation of the human race, but she believed this elevation could only be brought about by prayer, so she not only prayed herself, but did all in her power to make others pray as well. She was not afraid to promise Heaven for a quarter of an hour of prayer a day, for she was experienced in the ways of the Spirit. and she knew no soul could perseveringly look at God for fifteen minutes each day, without being lifted from the misery of life, and so transformed into the

* Prayer of the Breviary for her office.

image and likeness of its Maker, that salvation would be secure. Cardinal Manning, in his preface to the Life of St. Teresa, points to her as a direct and practical example of the axiom of spirituality and of her own theology, "The knowledge of God is the nobility of the soul," and as an illustration of this axiom he recommends the work to all. There is only one door to the knowledge of God, and that door is prayer. Now, as in the days of St. Teresa, many souls are frightened by the very mention of mental prayer, as something difficult and dangerous, but to all such the Saint says: "Do not fear to walk in the way of prayer, believe me it is a way extremely sure; you will be more quickly delivered from temptations, when you approach our Lord in prayer, than when you go away from Him." This Confraternity, then, perpetuates her spirit in the Church and invites all souls to pray. Those who join it promise to give a quarter of an hour a day to prayer.

The saintly Bishop, its founder, had studied the writings of St. Teresa, and understood that she had a special gift for leading souls in the way of truth. He had a profound conviction that this double Apostolate of devotion to her, and of prayer, would exercise a salutary influence among Christians, and he would have moved heaven and earth to extend the knowledge of her doctrine in the Church. He said: "I have instituted the Teresian Confraternity that souls may *love* prayer," and his intention was to unite all hearts under the banner of St. Teresa, for her spirit responded to the needs of all. The Arch-Confraternity was duly organized and was approved by his Holiness,

Leo XIII., the Pontiff of prayer, who enriched it with many indulgences. It numbers thousands of Associates in Europe, and the rules are printed in French, German and Italian. As yet it is unknown in America, but to the many souls who love prayer and love St. Teresa may be spoken the words of the Bishop of Salamanca: "St. Teresa, with the zeal that characterized her, has undertaken our salvation, let her not be disappointed; let us follow her on earth, for this road will lead us to Heaven."

SPECIAL DEVOTIONS.

Among the Saints of Carmel, distinguished for miracles, may be mentioned St. Albert, St. Anastasius and St. Elias, as they are invoked by the faithful in times of pressing necessity.

St. Albert was born of noble parents at Trepani in Sicily. He was consecrated before his birth to Our Lady of Mount Carmel, and when very young, entered her Order at Messina, where he was distinguished for his great devotion to the Blessed Virgin, and for his angelic purity. After a life full of virtues and extraordinary miracles, he died near Messina on the 7th of August, 1306. At his funeral two angels appeared to all who were present in the church, and entoned the Mass "Os Justi" of Confessors instead of the Mass of Requiem, which the clergy were about to chant for the repose of his soul.

The use of water, blessed with a relic of the Saint, for the cure of the sick, and particularly for cases of fever, is well established in the Order of the Carmelites; and is justified by innumerable miracles, which have continued without interruption to the present day. This custom is of heavenly origin. St. Albert, being attacked with a grave illness, had recourse to the Blessed Virgin, who deigned to appear to him, holding a crystal cup, filled with water, which she offered him to drink. The Saint implored her to bless this water, and upon tasting it he was immediately cured.

Inflamed with charity for his neighbor, he besought the most holy Virgin to attach a healing power to all water which he would bless in her name and in that of her Divine Son. His prayer was granted; he used this power during life, and has continued to exercise it since his death, with marvellous efficacy, by means of his holy relics, as has been proved by innumerable persons who have taken this water with faith and confidence, while invoking his intercession.

St. Anastasius was born in Persia in the midst of idolatry. He was converted and became a monk on Mt. Carmel. When visiting the Holy Land, he met Persians given to magic, and because of his efforts to save them from their errors, he was arrested and martyred. After suffering cruel torments and being compelled to witness the death of seventy Christians, his head was cut off and brought to the King in proof of his death, Jan. 22, 628.

The miracles which followed were so numerous, that the Second Council of Nice paid him the following eu-

logy: "At the sight of the relics, or the image of St. Anastasius, the demons are put to flight, and the sick are cured." After this testimony, the pious custom was established of wearing a picture of the head of the Saint, as a preservation from sickness and the snares of the devil, and of placing it in houses and on the breasts of the dying, to sustain them during their last conflict.

St. Elias, "who closed and opened the heavens at his will," is invoked for rain. This custom is well known in Rome and throughout the whole Order of Carmel. In May, 1879, there was a terrible drought in Rome; public prayers had been ordered, but the drought continued, and finally a solemn Triduum was begun in the four churches of the Carmelites. On the first day the prayer was partly answered, and the devotions continued throughout the week in thanksgiving, and to obtain a full and entire answer. The Votive Mass of the Saint was said each day and indulgences were granted to the faithful.

It would be impossible to close the chapter on the Devotions of Carmel, without a word regarding the glorious St. Joseph, the Protector of the Order. It is well known that the devotion to St. Joseph in the Western Church, was greatly inflamed and augmented by the increasing efforts of St. Teresa. She chose him for her master and guide in the spiritual life; she dedicated thirteen of her Monasteries to him, and she affirms, that she never made a request to him that he did not grant her. "Whoever does not believe me," she says, "I ask him for the

love of God to make trial of the devotion for himself." The words of the Saint are well known and often quoted, but few know the extent of the zeal and love for her glorious Patron, that she infused into the hearts of her children of Carmel. A few examples will be stronger than words. Everywhere, as they went on new Foundations, the Discalced Carmelites spread the devotion. Three of the four provinces of Belgium before the French Revolution, were dedicated to St. Joseph. Of twenty Monasteries, fifteen counted him their Patron. At Liege, in the beginning of the XVIIth Century, they built the first church in the Principality of Liege, dedicated in his honor. Sept. 20, 1686, Innocent XI. permitted them to establish in this church a Confraternity, under the title of the Patronage of St. Joseph, and the Bishop of Liege approved it in 1688. It was enriched with numerous indulgences, and these favors so rejoiced the hearts of the faithful, that the Fathers were moved to inaugurate the Confraternity with all possible splendor. The description of the solemnities surpasses anything that could be imagined in these days. The streets of the city were a mass of garlands and mottoes, and two months were spent in ornamenting the church with chronograms, inscriptions and paintings representing the Saint on his knees before the Most Holy Trinity, or receiving the homage of the Emperor, etc. The Confraternity increased day by day and the devotion of the fourteen Wednesdays, in honor of the seven sorrows and seven joys, took its rise. In 1669 there was a

great pest, the Wednesdays were made in the Church of the Carmelites and the plague ceased.

Fr. Albert of the Saviour, in a recent work on the "Devotion to St. Joseph in the Order of Carmel," names the Religious of Carmel who have written on this glorious Patriarch, and if from the abundance of the heart the mouth speaketh, then the Foster Father of Jesus fills to overflowing the hearts of his children of Carmel.

Fr. Jerome Gratien, the friend of St. Teresa, opens the lists. In 1602 he published at Valence a beautiful and learned "Life of the Foster Father of the Infant God."

Fr. Joseph of Jesus Mary wrote on the "Excellencies of St. Joseph the Spouse of the Virgin Mary," published at Madrid in 1612. Fr. Cyprian of Holy Mary compared a treatise on the best manner of honoring St. Joseph, conformably to the doctrine of St. Teresa, and to this he added a life of the Saint. He wrote the work for the Duke Charles of Lorraine, of whom he was the confessor, and it was published in 1603.

Fr. Paul of All Saints edited at Vienna in 1654 a collection of prayers, with Office and Litany in honor of the Saint.

There are many more, but the list is too long to give. The titles are suggestive of deep meditation upon the prerogatives of the glorious Saint. His "Patronage" is spoken of in 1702, and in 1720 he is called the "Protector of the faithful in life and death."

The work of Fr. Alexis Louis, published at Lyons in 1860,—"Manual of Devotions," went through four edi-

tions in a short time. Of late years Fr. Berthold Ignatius of St. Anne published a "Manual of the Association of the Children of St. Joseph"; then there is the "Crown of St. Joseph," by Fr. Francis de Sales and the "Golden Room of St. Joseph," by Fr. Averton of St. Teresa, who re-edits the work of Fr. John of the Cross. It is to be regretted that none of these are in English, for surely they would help devout souls. "By their fruits ye shall know them" and the patient toil of so many works, speaks volumes for the love and devotedness of the children of Carmel for their glorious Protector. In America, all four Carmels have St. Joseph as Titular Patron. Baltimore is the Monastery of the Sacred Hearts of Jesus Mary Joseph; St. Louis is entitled St. Joseph; New Orleans, St. Joseph and St. Teresa, and Boston, Our Lady and St. Joseph. May the new world vie with the old in homage to the loved Protector of the Holy Trinity, of Carmel, and of all Christian souls!

Having briefly sketched the History the Spirit and the Mission of Carmel in the Church, this little work is at an end. A chapter on the "Utility of Carmel" had been intended, but as the work progressed, the necessity for that chapter seemed to disappear, and has not been written. The History of Carmel, demonstrates its utility better than words could do; and God has illustrated that history by innumerable miracles, in attestation of His Divine approval. One word, however, may help some minds to an understanding of the position of Carmel in the Church. It is an extract from a sermon preached by the Most Reverend

Archbishop Gross of Oregon, at the Carmelite Convent of Baltimore. He said:

"The human body is composed of many members, each member has its own particular duty. The eyes give sight to the body, the ears convey sound, the tongue gives utterance to speech; but among all the members of the body, the heart is the very seat of life. From the heart goes out the stream of blood carrying life to every part of the body. St. Paul compares the Church to a human body. There are in that glorious Church various Orders, all for perfection. There are Orders that, like the tongue, speak to the world; others that, like the head, minister to all its wants; others, like the feet, traverse the world to make known our Lord Jesus. In the Sacred Body of Jesus there was that blessed Heart, unseen, unheard by men, but which all glowed with love for God and man, and was the very shrine of infinite holiness. May I be permitted to say, that in Christ's mystic body—the Church —the Order of Mt. Carmel reminds me of the Sacred Heart of Jesus; for, like it unseen, unheard by man, hidden away, it glows with love for God and man, and is the sanctuary where blooms so many a flower known to God only. And in conclusion, I would exhort this Community, which has always been so dear to my heart, to go on in its life of love and fervor, praying, sacrificing itself, and drawing down graces and benedictions upon those who labor in the active ministry of the Holy Church."

May each Community of Carmel respond to this earnest wish of the venerable Prelate and thus fulfill its mission in the Church of God!

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